

## The Preface to the Catechisme.

**T**H E chiefest thing a man  
or woman should desire  
and seeke after, is, how to  
live and die comfortably  
and after death, how to re-  
maine blessed for ever.

Now this can never be attained, wi-  
lesse a man know God aright, and haue  
a right knowledge of Iesus Christ, whom Ioh. 17. 3.  
he hath sent.

The way to true comfort and blessed-  
nesse both in this life and for ever, is, to  
know God to be our Father in Christ, by  
the reuelation of his Spirit, according to  
his word. And this knowledge is not in  
vs by nature, and one speciall meanes to  
attaine vnto it, is instruction in the  
grounds of Religion.

I will draw that I purpose to deliuer

receiue both the kinds. The Pope receiueth it in a particular and peculiar forme, for he sucketh the Chalice through a small reed or cane.

And indeed that these matters doe directly band themselves against God none are able to doubt that hath read and examined the ordinance of the Councell of Constance, in the 13. Session, where those venerable Fathers acknowledged that the Lord instituted the Sacrament vnder both kinds, & so administred it vnto all, & that the auncient Church did so practise it. Meane-while, they declare that they haue had reason to take the cup from the people: & condemne as Heretikes those which speake to the contrary, yea, euen to the deliuering them into the hands of the ciuill Magistrate. It wanted but little, that this venerable Councell had not called Iesus Christ Hereticke, and sent him vnto the Inquisition.

FINIS.



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in this kinde of exercise, to certaine generall heads and grounds of Christian Religion, needfull to be knowne and beleued of al Christians, and handle these grounds by way of Question and Answer, that they may the better bee conceiued.

Now then, the first ground and principle of Religion, I purpose to handle, shal be concerning God: what we are to conceive and beleue concerning God.

Ellyns Catechisme.

# A Forme of Catechising:

Wherein the principall grounds  
of Christian Religion are  
deliuered.

## *The first Principle.*

What wee are to conceiue and beleeue  
concerning God.

### *Question.*

What is God?



Ans. God is a Spirit,  
or spiritual substance, most  
wise, most holy, eternall  
and infinit.

Ioh. 4.24.

Q. How are we perswaded that there  
is such a God?

A. Besides the euidence and testimo-  
ny of Scripture, by these reasons:

1. By the creating and making of the  
world and all things in it; and especially  
the soule of man.

Rom. 1.20.

2. Secondly, by the workes of Gods  
providence, and chiefly his fearefull pu-  
nishments on monstrous and notorious  
sinners in this life.

Zach. 12.1.

Psal. 9.16

Psa. 58.10.

11.

¶ 4

3. Third

3 Thirdly, by common consent of all Nations, who rather worship any God, or gods, than none at all.

Obiect. Ephes. 2. 12. The Gentiles were without God in the world.

Ans. The meaning is, they were without the true God.

4 Fourthly, by the accusation & terrors of conscience: a man that commits any sinne in secret, his conscience naturally checking him, accusing and terrifying him for the sinne, and as it were drawing him before a iudgement seate.

Q. How many Gods be there?

A. Onely one, and no more.

Obiect. Psalm. 82. 1. God standeth in the assembly of Gods.

Ans. The word is there taken for Iudges & Magistrates, because they stand in Gods place or roome.

Q. How is this one God to be conceived of vs?

A. Not by framing any image of him in our mindes: neither can we conceive him in his glorious nature, but we are to conceive God, as he hath revealed himselfe in his word, by his properties and workes.

Of

Rom. 2. 15.

Isa. 33. 14.

Deut. 6. 4.

1 Tim. 2. 5

1 Cor. 8. 6.

Deut. 4. 16.

Judg. 13.

18.

1 Tim. 6. 16

*Of the Properties of God.*

Q. What be the cheif properties of God

A. First, he is most wise: Iob. 12. 13. 1. Propertie  
Rom. 16. 27. of God.

Q. What is that wisdome of God?

A. It is that by which God doth distinctly and perfectly know himselfe, and all other things aright: and knoweth the nature, reason, and causes of all things.

Q. What is the second property of God

A. He is most holy: Isai 6. 3.

Q. What is that holinesse of God? 2. propertie  
of God.

A. It is a most absolute & perfect purity of all Gods properties and attributes: and it appeares in that he is most iust, and mercifull vnto his creatures.

Q. What is the third property of God

A. He is eternall, Isaiah 41. 4. Reuel. 1. 4. and that euery way, without beginning or end of daies. 3. propertie  
of God.

Angels and the Soules of men be eternall, but not euery way: though they shall neuer die, yet had they a beginning, and they are eternall, not absolutely, but by participation.

Q. What is the fourth property of God?

A. He is infinite.

Q. How many waies is God infinite? 4. propertie  
of God.

A. Two



**I. Principle.**

*Of Gods Properties.*

**A. Two waies: First, in presence  
Secondly, in power.**

**Psal. 139. 7**

**2 Kin. 8. 27**

**Ier. 23. 24.**

**De. 10. 17.**

**In presence. Hee being present in all  
places, filling Heauen and Earth.**

**In power. He being able to doe what  
soeuer he will, Psal. 115. 3.**

**Ob: God cannot lie, Tit. 1 2 or deny  
himselfe, 2 Tim. 2. 13. therefore he can-  
not doe all things.**

**Ans. To lie or to denie himselfe, are  
workes of impotency and weaknes, and not  
of power; and therefore cannot befall God:**

**For workes of impotency, or things con-  
trary to the nature of God, as to destroy  
himselfe, or not beget his Son from al eter-  
nity: Or things that imply contradiction:  
as to make a truth false, or that which is  
not, to be at the same time, cānot befall God**

**Q. How many waies is Gods power  
taken or distinguished?**

**A. Two waies, it is either absolute,  
or actuall.**

**Q. What is his absolute power?**

**Mat. 3. 9.**

**Phil. 3. 21.**

**A. That by which hee is able to doe  
more then either he doth, or will doe.**

**Q. What is his actuall power?**

**Psa. 135. 6.**

**A. That by which he causeth al things**

to be which he willeth, and doth whatsoeuer hee will.

*Of the Workes of God.*

**Q.** What are the workes of God by which we are to conceiue him?

**A.** They are two: Creation & preseruation.

**Q.** How are we to conceiue of God in respect of Creation?

**A.** That he is the most mighty Creator of the world, and of euery thing that hath a being in the world.

*Ier. 10. 12.*

*Act. 4. 24.*

**Ob.** There be many euils and hurtful things in the world, as venemous and poysonful beasts, hearbes, and such like, yea, euill spirits, the Diuell and his Angels; did God create them?

**A.** Yes, God did create al these things, but we must understād, that God made not poysonfull creatures so at the first, but they became so by the fall of man. Hurtfull & poysonful creatures which now are for the correction & punishment of man for sin, should not haue beene so, if man had not fallen.

*Gen. 1. 20.*

*25.*

Again, God made the Diuel & euil spirits as the first very good and glorious spirits, but they willingly & of their own accord fell from

*Iude. 6.*

**1. Principle.**

*Of the Workes of God.*

from that purity in which they were created, & so their being is from the will of God: but their being evil, is from their own wils.

**Q.** Did God make sinne, sicknesses, diseases, and death, or no?

**A.** No: These bee no Creatures of God, we finde not the making of these in the first creation of all things. Sin is no Creature of God, but the destruction of Gods image, which is a Creature: and sicknesses, diseases, and death came into the world by sinne, and follow sinne. And though they come from God as corrections, exercises, or punishments; yet are they no Creatures, as things that haue a being in the world, but rather as destructions of such things as haue being.

Rom. 5. 12.

1 Sam. 2. 6.

**Q.** vvhat is the worke of creation?

Gen. 1.

Heb. 11. 3.

**A.** It is the making of all things in their seuerall kindes of nothing, by the mighty power of God in the first six daies of the World.

Gen. 2. 19.

**Ob.** Man was made of the dust of the earth, fishes of the water, beasts & foules of the earth, woman of man: How then did God make all things of nothing?

**A.** God made the first matter of all things

things of nothing, and then of that matter were all things formed.

Q. vvhhat is the second work by which we are to conceiue God in our mindes?

A. The preservation of all things created by his speciall prouidence, we are to conceiue him in our mindes, as the most wise and mighty Preseruer of all things created. 1 Pet. 3. 19. God is a faithfull Creator, hee did not onely make Heauen and earth, and all things in them, and so leaue them; but hee by his wise prouidence and mighty power doth preserve and gouerne the same.

Q. vvhhat is that worke of preservation of all things?

A. It is the hand and power of God, continually exercised in sustaining and disposing of all things created. Psal. 119. 91. Ioh. 5. 17.

Q. How doth God sustaine al things created?

A. He vpholdeth them all in their being, by his mighty word. Heb. 1. 3.

Q. How doth God dispose of all things created?

A. Hee guideth and employeth them to good ends and vses, yea, euen the least things. Mat. 10. 29. 30. Pro. 16. 33

**Print iple.**      *Of the persons in the God-head.*

things, as the Flie the Gnat, and such like: so that nothing comes to passe by chance: not so much as a little Sparrow hoppeth or falleth on the ground without the prouidence & disposing hand of God.

**Q.** How know you that God ordereth and gouerneth al things by his most wise and mighty power, and by his speciall prouidence?

Leu. 26. 26  
Mat. 4. 4.

**A.** Besides the euidence of Scripture, by experience, we see that meat and drinke being boyd of life, yet preserue the life of man: cloathing being boyd of heat, yet it keeps the body warme, which could not bee but by the speciall prouidence of God, giuing vertue to them.

*Of the Persons in the God-head.*

**Q.** VVhat are wee further to conceiue and beleue concerning God?

**A.** That in one simple and vndiuided God-head, in one diuine essence, there bee three distinct persons, the Father, the Son and the Holy Ghost, and that these three persons are equall in eternitie and glozy, that they are alike eternall, none of the three persons being afore or after another

in



*Of the Persons in the God-head. 1. Principle.*

To the Father the beginning of wor<sup>d</sup> Ioh. 1. 17.  
king. 19.

To the Sonne, wisdom and counsell,  
and the dispensation of the worke, Ioh. 1.

3. All things were made by it (that is) the  
word, the second person in the God-head.  
Heb. 1. 2. By whom also hee made the  
World. Hence hee is called VVisdom,  
Prou. 8. 22.

To the Holy Ghost, vertue, and power, Iob 26. 13  
and efficacy of operation. In a word, God I Cor. 12.  
the Father, in the Sonne, by the Holy 11.  
Ghost, worketh all things. This doctrine  
is beyond all reach and understanding of  
man, yet to be beleueed, as that which  
God hath revealed in his word for our  
saluation, which cannot stand without it.

*The second Principle.*

*Of Man his creation, fall, state of corrup-  
tion, and his miserable estate after his fall.*

**Q.** Of all visible Creatures which is  
the chiefest?

**A.** Man: for in Man above all other  
visible

## 2. Principle.

## Concerning Man.

Pro. 8. 31, visible Creatures the Lord sets forth the  
Psal. 8. 5, 6, glory of his wisdom, power, and good-  
7, 8. nesse.

Q. VVhat was the state and condition of man at the first in his first creation?

A. It was an holy and an happy condition, a state of innocency, & a state of life.

Q. VVherein stood that holy condition of man?

A. In that hee was free from sinne,  
Gen. 1. 26, and created after Gods owne Image and  
27. likenesse.

Gen. 5. 1. Q. VVhat was that Image of God in which Man was created at the first?

Col. 3. 10. A. It was a conformity of man to  
Ephes. 4. God, even a conformity of all the powers  
24. of the soule of man to the will of God, standing in wisdom and holinesse.

Q. What was that wisdom that was in man at the first?

A. A perfect knowledge of God his Creator, and of his will to be obeyed: and of his wisdom and will, touching the particular Creatures: For Adam named them according to their natures.

Q. What was that holinesse that was in Man at the first?

A. It

A. It was a conformity of the will and affections, and the whole disposition of man in body and soule, to the will of God his Creator.

Q. vvherein stood that happy condition of man in his first creation?

A. In three things.

First, in a blessed communion which man had with the true God, with whom he had daily, and as it were familiar conversation: and God did many wayes reueale himselfe and his glory to him; and this is apparant by Gods familiar conference with Adam. 1.

Gen. 1. 29.

Secondly, in dominion ouer the creatures, an example whereof wee haue in Gen. 1. 28. Gen. 2. 19; when all creatures presented themselues before him, to receiue their names from him. 2.

Gen. 2. 19.

Thirdly, in a body endued with beauty, strength, and immortality, and that his body was immortall, there is no question seeing death came in by sinne. 3.

Gen. 2. 25.

Rom. 5. 12.

Q. vvhat employment had man in his first state?

A. Twofold, particular and outward, to till and dresse the Garden. And gene.

Gen. 2. 15.

Isa. 43. 7. **rall and spirituall, to worship and serue God his Creator: to which hee was fitted of God, with freedom of will, and ability for perfect obedience, hauing the Morall Law written in his heart by nature.**

**Q.** How doth that appeare?

**A.** By two things.

**First,** by the effect of the Law in his heart: for man hauing sinned, the guilt of his conscience forced him to hide himselfe from Gods presence.

Gen. 3. 8.

**Secondly,** by the remainders of the Law of God in all mankind, who hauing not the Law of God, are a Law vnto themselves.

Rom. 2. 14

15.

**Q.** Did man continue in that state in which he was created?

**A.** No: he left it, and fell from righteousness to sinne.

Gen. 3. 6.

**Q.** How was it that man lost his first state, and fell from righteousness to sinne?

**A.** God suffering Sathan to tempt him, and leauing him to the liberty and mutability of his owne will, hee fell into sinne, eating of the forbidden fruit: hence Sathan is called by Christ, a murderere from the beginning.

Gen. 3. 1.

&c.

Ioh. 4. 4.

**Q.** How

Q. How did Sathan tempt man?

A. He used the Serpent, a subtil beast Gen 3.1.  
as his instrument, and spake out of him, 3.4. 5.  
first to the woman, and after by her to the 2 Cor. 11.  
man, pretending greater loue to them, and 3.  
greater care of their good, then was in  
God.

Q. How did man and woman our first  
parents, yeeld to temptation, being crea-  
ted good?

A: Being left of God to the liberty and Gen.3. 6.  
mutability of their owne will, they volun- Eccl.7.31.  
tarily inclined to that euill whereunto  
they were tempted.

Q. What is the state of man being fal-  
len from his first estate in which he was  
created?

A. It is a state of corruption and mi-  
sery.

Q. VVhat is that state of corruption  
following the fall of man?

A. It is the losse of the image of God in  
which man was created at the first, and  
the image of Sathan succeeding in the Gen.3.3.  
place or roome of it, so that man in that Eph.4.2.  
state can doe nothing but sinne; and this Ioh. 3. 6.  
the Scripture calles the Image of Adam.



The olde man. The flesh. And in a word,  
it is the state of sinne.

Q. vvhhat is sinne?

x Ioh. 3. 4. A. Sinne is any swaruing from the  
Rom. 7. 7. Law of God, though it be but in the least  
Gal. 3. 10. want of that which the Law requireth.

Q. How many sorts of sinnes be there?

A. Two, originall and actuall. Sinne  
is either the corruption of nature, or the  
euill actions that proceed from thence, as  
the fruits of it.

Q. vvhhat is the corruption of nature?

Rom. 7. 7. A. It is that corruption that is deriued  
Iam. 1. 14. from our first Parents by naturall gene-  
ration, called lust or concupiscence.

Q. vvherein standeth that corruption?

Rom. 7. 18 A. In two things.

First, in an vtter disability and enmity

Rom. 8. 7. to that which is good.

Rom. 7. 14. Secondly, in a proanietie to all man-  
ner of euill.

Q. In whom is that corruption of na-  
ture found?

A. In all men and women, none excep-  
ted, descending from Adam by naturall  
Rom. 3. 23. Gal. 3. 22. generation.

Q. How is it that all men and women  
are

*Of Man. In the state of corruption. 2. Principle.*

are defiled with the corruptiō of nature?

A. Through the infidelity and disobedience of our first Parents in eating the forbidden fruit, all men being guilty of that sinne. Rom. 5. 12.  
18, 19.

Q. How are all men guilty of that sin?

A. First, because they were in the loynes of our first Parents, from whom they should by course of nature descend. Heb. 7. 9.  
10.

Secondly, because our first Parents were by Gods appointment, to stand or fall, not as singular persons onely, but also as heads and rotes of man-kinde, and as publike persons, representing all man-kinde: As wee see Noblemen and great men by treason doe not onely hurt themselves, but staine their blood also. Rom 5. 19.  
1 Cor. 15.  
22.

Q. How then is all mankind in the state of sinne since the fall?

A. Thus; every one naturally descending from Adam is guilty of Adams sin, it being imputed to him, and is also conceived and borne in originall corruption, and is by nature dead in sinne, and hath in him the seede of all sinnes. Rom. 5. 19.  
Psal. 51. 5.  
Ephel. 1. 1

Q. Is originall corruption found in all and every man equally?

2. Principle. Of Man. In the state of corruption.

**A.** Yes, it is: for that which is borne  
Ioh. 3. 6. by naturall generation, is nothing but  
corruption: Originall sinne is not in  
some men more, and in some men lesse,  
but it is in euery man equally, as all men  
doe equally from Adam participate the  
Ephes. 2. 3. nature of man, and are equally the chil-  
dren of wrath.

**Q.** Doth this corruption of nature  
breake forth and shew it self equally and  
alike in all naturall men?

**A.** No: it doth not, though originall  
corruption bee found equally and alike in  
all men naturally, and all men haue in  
their corrupt nature the seeds of euery  
sin, yet doth God for the good of humane  
societie, limit mans corruption, and re-  
Rom. 13. 3. straine many from notorions crimes, by  
4. their naturall tempter, by feare of shame  
and punishment, desire of honour and re-  
ward, and such like.

**Q.** In what part of man is this cor-  
ruption of nature found?

**A.** In the whole man, both in body  
Gen. 6. 5. and soule, and in euery part and member  
1 Ihe. 5. 23. of the body, and in all the powers and fa-  
culties of the soule.

Now there being many powers and faculties of the soule, as the minde, conscience, will and affections, the next Question is, *What is the naturall corruption of the minde of man?*

*A.* It is both the dulnesse and the blindness of the minde concerning heavenly things, whereby the mind is altogether ignorant of spirituall things, concerning the true worship of God, and eternall happinesse: and is of it selfe utterly unable to conceive them. *1 Cor. 2. 14. 2 Cor. 3. 5. Eph. 4. 18.*

And it is also the readinesse and fitness of the minde to conceive evill things, whereby the minde is carried to error and vain imaginations. *Rem. 1. 30. Eph. 4. 17. 1 Jai. 5. 20. & 44. 20.*

*Q.* What is the naturall corruption of the conscience of man?

*A.* It is the impurenesse of the conscience. *Tit. 1. 15.*

*Q.* Wherein stands that impurenesse of the naturall conscience of man?

*A.* In two things: either in want of remorse, in a benumbednesse and insensiblenesse of the conscience in respect of sinne, the conscience being benumbed with

**2. Principle. Of Man. The state of corruption.**

with sinne: or in the stirring of the conscience, the conscience sensibly either accusing or excusing.

**Q.** How is the stirring of the conscience impure in the sensible accusation of it?

**A.** Two wayes: first, in accusing for well-doing, as sometimes the naturall conscience doth; this wee may see in superstitious Idolaters. Secondly, in accusing for sinne, and continually turmoyleing and terrifying a man for sinne, and giving him no rest, no ease, nor peace at all.

**Q.** How is the stirring conscience impure in excusing sensibly?

**A.** Two wayes likewise: first in excusing when it should rather accuse as when a man liues a ciuill honest life, free from grosse sinnes, as murther, adultery, and such like, and serues God outwardly, then excusing him, and falsly telling him that he is iust before the iudgement Seate of God, and this excusing conscience is found in most men.

Secondly, excusing for doing that which is euill: as when men thinke they doe



doe God good seruice, in excommunicating and killing the seruants of God: or as the Papists doe, for saying ouer so many Creeds, so many Ave Maries, so many Pater nosters, and such like thinke they shall be heard for their vaine repetitions and babling in prayer. Math. 6. 7.

Q. What is the naturall corruption of the will of man?

A. It is both the impotencie of the will, whereby the will is vtterly vnable of it selfe to will or lust after that which is truly good. And it is also the repugnancie and rebellion of the will, whereby it is altogether auerse and struing against that which is truly good, and willing onely that which is euill continually. Phil. 2. 13.  
Ioh. 6. 44.  
Gen. 6. 5.  
Iob. 15. 16.

Q. What is the naturall corruption of the affections of man, as of loue, ioy, hope, desire, and such like?

A. It is the disorder of them, whereby they eschew that which is good, and pursue and follow after that which is euill. Jam. 4. 1.  
1 King. 12.  
4. & 21. 8.

Q. What is the naturall corruption of the parts and members of the body?

A. It is both fitnes in them, as Pater  
ters

**2. Principle. Of Man. The state of corruption.**

Mat. 5. 28. ~~ters~~ to let sinne in, and to conuey it to the  
29. 30. soule from outward objects and occasi-  
Isai. 59. 7. ons; and a fitnesse in them, as instru-  
Ier. 9. 3. ments to execute sin and to practise it.  
Rom. 3. 13.

*Thus wee haue heard what the corruption  
of nature is: the next Question is,*

*What is actuall sinne?*

Iam. 1. 15. A. It is a fruit of originall corrup-  
Mar. 15. 19 tion, and it is a particular and actuall  
breach of Gods law.

Q. How is actuall sin distinguished?

A. Into inward and outward. It is  
eyther in the inward faculties of the  
soule, as the minde, or will and affecti-  
ons: or in the outward members of the  
body.

Q. What is the actuall sinne of the  
minde?

A. It is the euill thought or intent of  
the minde, which comes either by the  
conceiuing of the minde it selfe, or by  
Satan's suggestion.

Gen 6. 5. Q. What is the actuall sin of the will  
Pro. 6. 18. and affections?  
Ioh. 13. 2. A. It is euery motion, lust, and de-  
1 Chro. 21. 1. fire, stirring in the heart contrary to  
Aet. 5. 3. Gods law.

Gal. 5. 17. 24. Q. What

Of Man. The state of corruption. 2. Principle.

Q. What is outward actuall sinne in the outward members of the body?

A. It is that which is committed by the members of the body, concurring with the faculties of the soule, as by <sup>1</sup>Cor. 6. 18 hands, eyes, eares, tongue, fete, &c. yea <sup>1</sup>Thess. 4. sometimes by the whole body. 4

Q. How is actuall sinne effected?

A. Two waies: either by omission or commission: it is effected either by omitting that which ought to be done, or by committing that euill that is forbidden & ought not to be done, whether it be inwardly in minde, will or affection, or outwardly in word or deede. <sup>Isai. 3. 8.</sup>

Q. vvhat be the differences of sinne actually committed?

A. They are many: but especially these.

First, a partaking with others in sinne, <sup>Mar. 6. 24.</sup> by consent, approbation, counsell, <sup>Act. 22. 20.</sup> presence, enticement, or the like. <sup>Rom. 1. 31.</sup>

Secondly, a sinning ignorantly, or of a conscience misinformed. <sup>1. Tim. 5. 22.</sup> <sup>Plal. 19. 12.</sup>

Thirdly, a sinning of knowledge <sup>1 Cor. 8. 7.</sup> through infirmity. <sup>1 Tim. 1. 13.</sup>

Fourthly, a sinning presumptuously <sup>Rom. 7. 19.</sup> upon <sup>Plal. 19. 13.</sup> <sup>Plal. 50. 17.</sup>

**2. Principle. Of Man. The state of miserie.**

**Eccles. 8.** vpon knowledge.

**11.** Fittly, a sinning vpon knowledge, obstinately and on set malice against God : and to this belongs the sinne against the Holy Ghost.

**Heb. 6. 6. & 10. 28. 29.**

*Hitherto of the state of corruption following the fall of man : Now followes the state of miserie.*

**Q.** What is the state of miserie following the fall of man?

**Gen. 2. 17.** **A.** It is a continuall subiection to the  
**Deut. 27.** curse of God, whereby man by the iust  
**26.** sentence of God, is continually subiect  
**Gal. 3. 10.** and lyable to Gods curse for sinne, and that in this life, in the end of this life, and after this life is ended : and this was signified by expelling our first Parents  
**Gen. 3. 23.** out of Paradise after the fall.

**Q.** Wherein is man for sinne subiect & lyable to the curse of God in this life?

**A.** In his body and outward estate, in his soule, and in the whole man,

**Q.** What is the curse of God due to man, and whereunto hee is subiect in his body and outward estate?

**Deut. 28. 27**

**22.** **A.** It is all manner of outward griefe, anguish,

anguish, vexation, trouble, and want, as sicknesses, diseases, aches, paines, shame, Malac. 2. 2. servitude, penury, and such like; yea, blessing and good things cursed to him, and turned to snares. Psal. 69. 22.

**Q.** What is the curse of God due to man, and whereunto he is subiect in his soule?

**A.** It is all manner of inward disorder, trouble, griefe, and want in the faculties of his soule, as blindnesse of minde, Rom. 1. 28. hardnesse of heart, horroz of conscience, Deut. 28. 28. madnesse, astonishment of heart, and such like. Levit. 26. 36.

**Q.** What is the curse of God due vnto man, and whereunto the whole man is subiect?

**A.** It is a bondage vnder Satan, whereby man is subiect to the regiment of Satan, and Satan is his Lord and Master: hence Satan is called the God of this world; and the Prince that ruleth in the ayre, and the spirit that worketh in the children of disobedience. 2 Cor. 4. 4. Ephel. 2. 2. 2 Tim. 2. 26.

**Q.** How shall a man know that hee is thus in bondage vnder Satan?

**A.** If hee take delight in the euill motions



2. Principle. *Of Man. The state of miserie.*

motions Satan puts into his heart; and  
Ioh. 8. 44. doe yeeld to them with pleasure, expres-  
s Ioh. 3. 5. sing them in his life and conuersation.

Q. What is the curse of God, wherun-  
to a man is subiect in the end of this life?

A. It is the power of corporall death,  
Rom. 5. 12. the death of the body. Whereby the soule  
Gen. 2. 17. is severed from the body.

Q. What is the curse of God due vn-  
to man, and whereunto he is subiect af-  
ter this life is ended?

A. It is eternall death of body and  
soule in the fire of hell, called the second  
death, which is a small separation from  
the comfortable presence of God, the fa-  
ther, Sonne, and Holy Ghost, and a  
Mat. 7. 23. sence and feeling of Gods wrath in that  
Mat. 25. 41. separation.  
2 Thes. 1. 9.  
Reu. 20. 6.

The third Principle.

*Of Mans deliuerance from his damnable  
estate.*

3. Prin-  
ciple. Q. **VV**hat meanes of deliuerance  
is there, wherby a man may  
scape this damnable estate?

A. God of his infinite mercy hath gi-  
uen

uen a Sauour and Deliuerer to mankinde.

Q. When was that Sauour and deliuerer giuen to Man?

A. He was set apart to that office in Heb. 5. 5. Gods decree from euerlasting, from all Ephes. 1. 4. eternitie, but promised and propounded immediately after the fall in Paradise, Gen. 3. 15. and manifested and exhibited in the ful- Gal. 4. 4. nesse of time. I Tim. 2. 6.

Q. Who is that Sauour and deliuerer giuen to man?

A. Iesus Christ. Mat. 1. 21. Act. 4. 12.

Q. What is Iesus Christ?

A. The eternall Sonne of God made man like to vs in all things, sinne onely excepted, and so God and man in one person. Mat. 1. 23. Ioh. 1. 14. Rom. 9. 5. Isai. 9. 6.

Q. How proue you that Iesus Christ is God?

A. Besides the plentiful testimony of Scripture, it is cleare by his many miracles, by his knowing the hearts of men, and especially by raising of himselfe from Rom. 1. 4. the dead, together with the continuance of his Gospell from time to time, not by car-

3. Principle. *Of Mans deliuerance,*

nall meanes, nor by humane power or  
Reue. 12. policie, but only by the power of his spirit,  
11. and patient suffering of his Saints.

Q. How proue you that Iesus Christ  
was very man, like to vs in all things, sin  
onely excepted?

A. Besides the testimony of Scrip-  
ture, it is cleare by many experiments,  
especially by his partaking of humane  
infirmities common to mans nature; as  
to be hungry, thirstie, weary, sad, sor-  
rowfull, angry, ignorant of some things,  
and such like, & by his suffering of death.

Q. How could Christ be very man,  
and yet be without sinne?

A. Because hee was not begotten af-  
ter the ordinary course of nature, by na-  
turall generation, but as man hee was  
formed of the onely substance of the Vir-  
gin Mary his mother, and that substance,  
Luk. 1. 34.  
35. was sanctified in the conception, that is,  
seuered from all stain of sinne, by the  
power of the Holy Ghost.

Q. Wherefore was it needfull, that  
Christ should be man?

A. For two reasons: First, that he  
Heb. 2. 14.  
Phil. 2. 7. might die, and suffer the punishment due  
8. to

to sin, which the God-head could not doe. Rom. 8.3.  
Secondly, that he might appease Gods <sup>1. Pet. 2.24</sup> wrath in the same nature, wherein God was offended.

Q. Wherefore was it needfull that Christ should be God also?

A. For two reasons likewise.

First, that he might uphold his manhood in suffering, and vanquish death.

Secondly, that the doings and sufferings of his manhood might be of infinite <sup>Heb. 9. 14.</sup> worth and vertue. Hence the Church is <sup>Acts 10.</sup> said to be purchased by the blood of God. <sup>28.</sup>

Q. What are we further to know and beleue touching Christ his being God and Man?

A. Two things.

First, the distinction of his two natures, and

Secondly, the union of them.

That his two natures are distinct one from another, and that they are also united and make but one person.

Q. What are we to know and beleue touching the distinction of the two natures in Christ, his God-head and his man-hood?

C 1

A. That-

### 3.Principle.

### *Of Mans deliuerance,*

Mat.26.39. A. That there is a reall distinction of  
 Ioh.10.17 those two natures, without any mixture  
 18. of the one with the other, and without  
 A&S 3.21. any conuersion or turning of the one into  
 2 Cor.13. 4. the other, and that the essentiall proper-  
 ties and actions of both natures remaine  
 distinct one from another.

Q. vvhat are we to know and beleue  
 touching the vnion of Christ his two na-  
 tures, his God-head and his man-hood?

A. That they are vnited by personall  
 vnion, that the God-head and man-hood in  
 Christ make but one person.

Q. vvhat is that personall vnion?

A. It is the assuming of the humane  
 nature into the person of the Sonne of  
 God, so as the man-hood being not a per-  
 son in it selfe, is receiued into vnitie of  
 person with the second person in Trinitie,  
 Ioh.1.14. and doth wholly and onely subliſt in  
 Heb.2.16. the ſame: this is a myſterie of godlineſſe,  
 ſo called, 1 Tim.3.16,

*Hitherto of the perſon of Chriſt: now come  
 we to the Office.*

Q. vvhat is the Office of Ieſus Chriſt  
 being God and man in one perſon?

A. It is his Mediatorſhip to be the  
 onely



onely Mediator betwene God and man, Isai. 42. 6.  
 to ratifie and confirme the Couenant of & 49. 8.  
 grace, and to make perfect reconciliation 1 Tim. 2. 5  
 betwene God and man, being parties in- Heb. 9. 15.  
 finitely and euery way disagreeing.

Q. How was Iesus Christ fitted for the accomplishment of that office?

A. He was annointed of his Father, and so made fit for the perfect accomplishment of it. Hence he is called (Christ) which signifieth annointed, and this was figured and shadowed out in the annointing of Prophets, Priests, and Kings in the time of the old Testament.

Q. Was Christ annointed with visible and materiall oyle as they were?

A. No: but with the graces and gifts Ioh. 3. 34.  
 of the Holy Ghost, and that most fully Acts. 10.  
 and without measure. 38.

Q. What be the seuerall functions and offices of Christ as he is Mediator?

A: They are three.

namely, his { Propheticall,  
 { Priestly, and } office.  
 { Kingly.

Christ was annointed of his Father to be

3. Principle.

Of Christ his Offices.

be the onely Prophet, Priest, and King of his Church.

Q. vvhhat is the Prophetickall office of Christ?

A: It is the office of revealing the will of God, and the meanes of saluation to his Church in all ages, Christ hauing bene, now being, and euer shall be the onely Teacher of his Church.

10. Q. How did Christ performe this office, and how doth hee now performe it?

A. Two wayes.

Mat. 23. First, outwardly, by the ministry of  
37. his word, as before his incarnation, by the  
1 Pe. 3. 19. Prophets and Teachers of the olde Te-  
1 Pet. 1. 21. stament.

Heb. 2. 3. And in the dayes of his flesh in his owne  
2 Cor. 5. person. And since his ascension by his A-  
19, 20. postles and Ministers, called and fitted by  
Eph. 4. 11, him to that purpose.

12. Luk. 24. 45 Secondly, inwardly, by the operation  
Aet. 16. 14 and teaching of his Holy Spirit.

1 Cor. 3. Q. vvhhat is the Priestly office of Christ?

6, 7. A. It is that whereby Christ hath and  
Heb. 5. 9. doth reconcile God to his elect, he perfoz-  
Heb. 7. 24. ming all those things to God for them,  
25. whereby they may come to eternall life.

Q. vvherein

Q. vvherein standeth the performance of the office of Christ his Priesthood?

A. In doing three things for Gods chosen.

Q. vvhhat is the first of those?

A. It is the fulfilling of the Law of 1 Cor. 1.  
God, and performing perfect righteousness for them. 30.

Q. vvherein stood that perfect righteousness of Christ?

A. In two things.

First, in the purity of his humane nature, he being conceived and borne pure and holy, void of all sinne, and 1.

Secondly, in the obedience of his whole life, hee doing all that the Law required of 2  
him for Gods chosen. 1 Pet. 2,  
22, 23.  
Ro. 8.3, 4.

Q. vvhhat is the second thing?

A. It is the offering of himselfe unto Ioh. 1. 29.  
God his Father, a sacrifice holy and without spot, thereby appeasing his wrath for 1 Cor. 5.7  
all their sinnes. Heb. 9.  
14. 26.

Q. How was Christ offered in sacrifice?

A. As he was man, consisting of body Isa. 53. 10  
and soule. Heb. 10.

Q. How often did Christ sacrifice himselfe? 10.

### 3. Principle.

### *Of Christ his Offices.*

A. Onely once and no more. Heb. 9.  
28. Heb. 10. 12. 14.

Q. VVhat manner of death did Christ suffer, when he sacrificed himselfe?

Luke 22.

44  
Ioh. 12. 27

Gal. 3. 13.

A. A death on the Crosse, an accursed death, whereby his soule was not onely seuered from his body, but hee felt also the extreame horroz and most bitter pangs of hell in his soules.

Q. What is the third thing?

Rom. 8. 34

1 Ioh. 2. 1.

A. It is Christ his entering into heauen, and there appearing before his Father, continually making intercession for all the faithfull.

Q. After what manner doth Christ make intercession in heauen for the faithfull?

Heb. 9. 24.

Ioh. 17. 24.

A. Not by prostrating himselfe and uttering words to his Father, by putting up a prayer of supplication to his Father: but by presenting himselfe and the sacrifice of himselfe once offered vpon the Crosse, and the infinite and inualluable merit of that sacrifice before the eyes of his Father, willing as he is God and man, and desiring as hee is man that his Father would accept of his perfect satisfi-

satisfaction: for all that are given unto him.

Q. vvhhat is the fruit and benefit of Christ his intercession?

A. It is this: it keepes every true beleuer in the state of grace, and in the fauour of God contiunally, and it makes their weake prayers, and imperfect Obedience acceptable and pleasing to God by  
1 Ioh. 2. 2.  
1 Pet. 2. 5.  
a speciall and continuall application of the merit of his death, and obedience to them.

Q. vvhhat is the Kingly office of Christ?

A. It is that, whereby Christ exerciseth  
Pla. 110. 1.  
2. 3.  
Ier 23. 5. 6  
Mat. 28. 18  
the power giuen him of his Father ouer all things, distributing his gifts, and disposing of all things for the good of Gods chosen.

Q. vvherein stands the performance of Christ his Kingly office?

A. In two things.

First, in the spirituall gouernment of his Church.

Secondly, in the destruction of his and their enemies.

Q. vvherein stands the spirituall gouernment of his Church?

A. Partly



### 3. Principle.

### *Of Christ his offices.*

**A.** Partly in collecting and gathering  
 Eph. 4. 11. his Church and the members of it, out of  
 Colo. 1. 13 the world, and from under the tyranny of  
 the Diuell, Sinne, and Death. And part-  
 ly, in keeping it, being collected and ga-  
 thered in the way unto life euerlasting.

Isai. 9. 7.  
 Ioh. 10. 28  
 Iude E-  
 pist. 1 ver.

**Q.** VVhat be the Lawes of Christ his  
 spirituall gouernment, by which hee go-  
 uernes his Church and the members of  
 it?

**A.** They are two.

**First,** his word, namely, the doctrine  
 of the Prophets and Apostles, written in  
 the old and new Testament.

**Secondly,** the power and operation of  
 his spirit in the hearts of his seruants.

Ier. 31. 33  
 1 Cor. 4.  
 20.

**Q.** How doth Christ destroy the ene-  
 mies of his Church?

**A.** By bringing confusion on them in  
 his owne good time.

Lu. 19. 17.  
 Psa. 110. 1

**Q.** vven doth Christ confound his  
 enemies?

**A.** Partly in this world, Psa. 2. 9. &  
 8. 110. 5. 110. 5.

But most fully in the end of this world  
 in the day of iudgement.

1 Co. 15.  
 25.  
 2 Thes. 2. 8

### The fourth Principle.

*The fourth principle concerning the use & application of the meanes of mans deliuerance from his miserable condition. Namely; What wee are to know and beleue concerning our participation of Christ and his benefits, and how we are made partakers of them.*

**Q.** **H**OW is Christ and his benefits auailable to vs?

**A.** By being made ours. For as either mens riches auaille nothing to helpe vs being in debt, vnlesse they become ours: so Christ and his benefits, vnlesse they become ours, profit vs nothing though he be abundantly rich.

**Q.** How may Christ and his benefits be made ours?

**A.** If we be made one with Christ, by the benefit of our vniõ with Christ, we are made partakers of Christ and of all his benefits. Ioh. 6. 53.  
56.  
Philip. 3. 9

**Q.** How are we vnited to Christ, and made

4. Principle. *Of the application of*

made one with him?

A. As many as are united to Christ,  
Eph. 4. 15. are incorporated and made members of  
16. & cap. that mysticall body whereof Christ is the  
330 head, which the Scriptures set forth under the similitude of marriage.

Q. What manner of union is it whereby we are made one with Christ?

A. It is a mysticall union, our incorporation into Christ and union with him,  
Ephes. 5. 32 is a great mystery.

Q. How are wee to conceiue of that our mysticall union with Christ?

A. Thus: That our mysticall union  
1. Cor. 12. with him is a most nere and reall union.

12 That our whole person, body and soule,  
Eph. 5. 30. are united to the body & soule of Christ,  
1 Cor. 6. 15 so that we are members of his body, and of his flesh and bones. And by his flesh we are also ioyned to his God-head, to his diuine nature; For that whereby wee haue fellowship with God, ioynes vs to  
Heb. 10. 20 God. Now by the flesh of Christ wee haue our fellowship with God:

Therefore the flesh of Christ doth ioyne vs to God.

Q. What kinde of union is it whereby we

we are ioyned to Christ?

A. It is not a corporall vnion by tou- 1 Cor. 6. 17  
ching, mirture, or the like, but a spiritu-  
all vnion: 1 Cor. 6. 17.

Q. vvhhat are the meanes by which we  
are vnited to Christ spiritually?

A. They are two:

First, the Spirit of Christ, one and the 1 Cor. 12.  
same Spirit being both in Christ and in vs. 13.  
1 Ioh. 3. 24  
vs. First in Christ, and then in vs. and cap. 4.

Secondly, faith, for faith also knits vs 13.  
to Christ, and by faith we receiue Christ Ioh. 1. 12.  
and his benefits offered vnto vs.

Q. vvhhat is faith?

A. Faith is a speciall gift and grace Eph. 2. 8.  
of GOD, bestowed on his chosen, and Col. 2. 12,  
wrought in their hearts, by the power 1 it. 1. 1.  
of his Spirit, whereby they doe appre- Ioh. 1. 12.  
hend and apply Christ and all his bene- Rom. 5. 17.  
fits to themselves particularly. Gal. 3. 27.

Q. How doth a man apply Christ to  
himselfe seeing Christ is now in heauen,  
and he here on earth?

A. The applying of Christ is by an  
inward perswasion of the heart, a man  
being verily and particularly perswaded Psal. 35. 2.  
by the effectuall perswasion of Gods Spi-  
rit,

4. Principle.

*Of the application of*

Rom. 8. 16. rit, that his finnes are forgiven, and that  
1 Cor. 2. 12. God is his gracious and mercifull Father  
in Iesus Christ.

Q. How shall a man know that he is  
so perswaded by the perswasion of the  
Spirit of God?

A. By these two notes especially.

First if he finde in himselfe a loue to  
God because of Gods loue to him, and  
that he loues God, because God hath lo-  
ued him first.

Secondly, if he finde himselfe inwardly  
rebuked for euery known sinne, and that  
he giues himselfe no liberty to continue  
in any knowne sinne.

Q. How are Gods chosen brought  
truly to belecue in Christ?

A. God doth first prepare their harts  
that they may be fit to receiue faith; and  
then he worketh faith in them.

Q. How doth God make their hearts  
fit to receiue faith?

Ezech. 11. A. By mollifying, softning, and bryn-  
19. sing of their hearts.

Hos. 6. 1.

Q. How is the heart of man mollified  
and softened?

A. By being humbled and cast downe:

Q. How



**Q.** How doth God humble and cast downe the heart?

**A.** By working in man a knowledge and sight of his sinnes both originall and actuell, and a true sorrow for them.

**Q.** How comes a man to haue a knowledge and sight of his sinnes?

**A.** By the morall law of God, Rom. 3.20. and Rom. 7.7.

**Q.** What is the morall law of God?

**A.** It is that law that was first written in the heart of Adam in the time of his innocency, and since that; in tables of stone in the dayes of Moyses, and so published and committed to the Church for all ages, commonly called the decalogue or ten commandments. Exod. 34.  
28.  
Deut. 4.13  
& chap 20  
4.

**Q.** Where finde wee the morall Law of God published and set downe?

**A.** The summe of it (namely) the ten Commandments we find written Exo. 20. from the 3. verse at the beginning of it, to the end of the 17. verse, but expounded in many places of Scripture. For so often as the Prophets and Apostles en-treat of vertues and vices, they bee the true Interpreters of the Law, and Christ himselfe

4. Principle.

Of the application of

himselfe expounds some of the Comittan-  
gements: Matth. 5. 21. 22.

*You see now I am come to the Commande-  
ments, but I purpose not to stand on them  
at large; hereafter God willing I will en-  
treat more at large on them, onely now I  
wil shew in general what finnes a man may  
finde in himselfe by the tenne Commande-  
ments in order.*

**Q.** What be the finnes in generall that  
a man may finde in himselfe by the first  
Commandement?

**A.** First, his deniall of God, his think-  
ing there is no God at all: Psalme 14. 1.  
Psal. 10 4. Psalm. 10. 4.

**2** Secondly, his acknowledging of some  
thing to be his God, which indeede is not  
God, setting his affection on it, fearing  
it, louing it, putting his trust and confi-  
dence in it.

**Q.** What be the finnes in general that  
a man may finde in himselfe by the se-  
cond Commandement?

**A.** First, his worshipping of a false  
God.

Secondly, his worshipping of the true  
God

The ten Commandments. 4. Principle.

God after a false manner.

Q. What be the finnes in general that a man may finde in himselfe by the third Commandement?

A. Euen all those wrongs and indignities that are offered by him to the name and glory of God, by abusing his t les; word and workes.

Mal. 1. 6.  
12.  
Mat. 4. 6.  
1 Cor. 10.  
31.

tiQ. What bee the finnes in generall that a man may finde in himselfe by the fourth Commandement?

A. His prophaning of the Sabbath any way, as by doing any thing on that day that ought not to be done: whether it be a work of his calling, or a work of the flesh. Or by leauing vndone the workes of the Sabbath, which ought to be done.

Isa. 58. 13.  
Neh. 13. 15

Q. What be the finnes in general that a man may finde in himselfe by the fifth Commandement?

A. His thinking, speaking, or doing of any thing against the dignitie God hath bestowed on others, in respect of age, place, or gifts.

Prou 30.  
11.  
Iude, ver. 8  
Rom. 1. 30

Q. What bee the finnes in generall that a man may finde in himselfe by the sixth Commandement?

D

A. His

**4. Principle.**    *The ten Commandments.*

**A.** His thinking, willing, speaking or doing any thing that may tend to the hurt  
Gen. 9. 5. 6 or hinderance, eyther of his owne life or the life of another.

**Q.** What bee the sinnes in generall that a man may finde in himselfe by the seuenth Commandement?

**Q.** His thinking, willing, speaking  
2 Cor. 7. 1. or doing any thing to the hurt or hinderance eyther of his owne chastitie or the chastitie of another.

**Q.** What bee the sinnes in generall that a man may finde in himselfe by the eight Commandement?

**Q.** His hurting or hindering by any  
1 Tim. 5. 8 unlawfull way, the wealth or outward  
2 Pet. 2. 14 good estate eyther of himself or of another.  
1 Thes. 4. 6.

**Q.** What bee the sinnes in generall that a man may finde in himselfe by the ninth Commandement?

**A.** His hurting or hindering of the  
Mat. 7. 1. good name eyther of himselfe or of ano-  
Phil. 4. 8. ther, by any untrue and uniuert opinion  
1 Cor. 13. 5 or report.

**Q.** vvhath bee the sinnes in generall that a man may finde in himselfe by the tenth Commandement?

**A.** An

A. All his euill lusts both original and actuall, euen all those euill thoughts and motions that are stirring in his heart, contrary to charity and the loue of others, though hee giue no liking or consent to them. Ier. 4. 14. Mat. 15. 19. Iam. 1. 14.

Q. How is a man brought to a true sorrow for his finnes?

A. By the fearefull and terrible curse of the Law of God.

Q. vvhhat is the curse of the Law?

A. Both temporall iudgement and eternall damnation denounced for the least disobedience and breach but of one Commandement of God, though it bee but once in all a mans life, and that onely one thought, without offering any hope of pardon.

Q. vvhhat is true sorrow for sinne?

A. A true touch of conscience, or conpunction of heart, with a liuely feeling of Gods displeasure for sin, in such sort, as a man utterly despaires of saluation, in regard of any thing in himselfe, and acknowledgeth that he hath deserved euerslasting confusion.

Q. vvhhen a man is thus brought to a

ſight of his finnes, and a true ſorrow for them, and ſo made fit to receiue faith, how doth God worke faith in him?

A. By working certaine inward motions in his heart, as the ſeedes of faith, out of which faith breedeth.

Q. vvhhat is the firſt of thoſe motions?

A. When a man being humbled, and caſt downe vpon the ſight of his ſins, and  
 Luk. 1. 53. with true ſorrow for them, doth ſeele and  
 Mat. 11. 28 acknowledge that he ſtands in great need  
 Luk. 15. 7. of Chriſt, and Gods mercy in Chriſt.  
 Luke 1. 53. Mat. 11. 28. Luke 15. 7.

Q. vvhhat is the ſecond of thoſe motions?

A. An hungry deſire of that grace that is offered in Chriſt, and a longing to  
 Mat. 15. 63  
 Ioh. 7. 37. bee made partaker of it, as a man hun-  
 Reuc. 21. 6 gers and thirſts after meate and drinke.

Q. vvhhat is the third of thoſe motions?

A. A flying from the ſentence and ter-  
 Gal. 3. 24. ror of the Law, and an approaching to the  
 Heb. 4. 16. throne of grace.

Q. How doth a man being humbled, and ſorrowed for his finnes, approach to the throne of grace?

A. Two waies: firſt, by an humbly  
 con-



confession of his sins before God, particularly, if they be knowne; and generally, if they be unknowne.

Secondly, by craving pardon of his sins, with unspeakable sighes & groanes, and sending by loud cries to heaven for Gods mercy in Christ, neuer ceasing so to doe til the desire of his hart be granted.

Q. vvhath followes after these motions?

A. After these motions, God according to his owne gracious promise, imprints in the heart of a poore sinner, by the worke of his holy Spirit, a special and particular perswasion of his loue toward him in Christ, and that his sinnes are forgiven him for Christ his sake, and this speciall and particular perswasion is a true and a liuely faith.

Q. Is euery true beleeuers in like measure and degree perswaded of Gods loue towards him in Christ, and of the pardon of his sinnes?

A. No: there be different degrees and measures of faith.

Q. vvhath is the smallest measure of true faith?

A. It is a perswasion in the heart of

Psal. 32. 5.

2 Sam. 12.

13.

Luk. 15. 18

Hos. 14. 2,

3.

Rom. 8. 26.

Psal. 51. 1.

Isai. 65. 24.

Iob 33. 26.

Mat. 7. 7.

1 Tim. 1. 15

16.

Rom. 1. 17.

Luk. 17. 5.

**2. Principle.**      *Gods love in Christ.*      *Faith.*

one truly humbled for his sins, that his  
sins are pardonable, and therefore desireth  
Mat. 8.26. the pardon of them, and with his heart e-  
nent with sighes prayeth to God, for the  
pardon of them; and this is called little  
faith, or weak faith, which is like smoa-  
king flaxe; and like a graine of mustard  
seed.  
Isai. 4.2.8.  
Mat. 17.20

**Q.** vvhat is the greatest measure of  
true Faith?

**A.** It is a full perswasion of the heart,  
Rom. 4.10. whereby a Christian makes full account  
21. that God loves him in Christ particular-  
ly, and will bestow on him in particular,  
& 8.38.39. Christ and all his graces that pertaine to  
eternall life.

**Q.** vvhen comes a Christian to this  
full perswasion?

**A.** Not at the first, but after the sense,  
Psal. 23.1,2 observation, and long experience of Gods  
3.4.6. love towards him in Christ.

**Q.** How may a man know that his  
Faith is true and unfained?  
2 Tim. 4.7.8.

**A.** By the fruits of it, which are good  
workes. Gal. 5.6. 1 Tim. 1.5. Jam. 2.18.

**Q.** vvhat are the benefits that a true  
believer receiues by his faith in Christ?

**A.** Per-

*Of Gods love in Christ: Faith. 4. Principle.*

**A.** Perfect reconciliation with God, justification in the sight of God, and sanctification. Rom. 3. 25.  
1 Cor. 1. 30  
Acts 13. 9.

**Q.** vvhhat is it to be iustified before God?

**A.** It is to bee accounted iust in the sight of God, through the obedience of Christ. Rom. 5. 19.  
& cap 10. 4  
1 Cor. 5. 21

**Q.** vvherein stands our Justification in the sight of God?

**A.** In two things:

First, in the remission of our finnes.

And secondly, in hauing Christs righteousness imputed to vs.

**Q.** vvhhat is the remission of our sins?

**A.** It is our discharge and freedom from the guiltinesse and punishment due to our finnes by the merits of Christ his death and sufferings. Col. 1. 21.  
22.  
1 Pet. 2. 14.  
1 Ioh. 1. 7.

**Q.** vvhhat is it to haue Christ his righteousness imputed to vs?

**A.** It is to be accepted before the iudgement-seate of God, and to bee accounted worthy of eternall life, by the merits of Christ his righteousness. Phil. 3. 8. 9  
Rom. 4. many verses.  
2 Cor 5. 21

**Q.** Doe not the good workes of true beleuers make them worthy of eternall life?

**4. Principle.**      *Concerning good workes.*

**A.** No: they doe not.

**Q.** vvhy so?

**A.** Because they are not perfectly good,  
but stained with sinne, and imperfect  
through that corruption of nature, that  
remaines in true beleeuers.

**Q.** To what vse then serues good  
workes?

**A.** They serue then to these thre pur-  
poses.

**Mat. 5. 16.**      First to gloriſie God.

**1 Pet. 2. 12**      Secondly, to make our calling and ele-  
**2 Pet. 1.**      ction ſure to our ſelues; and

**10.**      Thirdly, to the profit and good of our  
**1 Cor. 10.**      brethren.

**23, 24.**      **Q.** vvhat followeth on Iuſtification  
in the ſight of God?

**Ephes. 1. 5.**      **A.** Adoption is euer annexed to it,  
**Ioh. 1. 12.**      which is a power and priuiledge to bee  
**Gal. 4. 5.**      actually accounted the children of God,  
by Chriſt.

**Q.** What is it to be ſanctified?

**Tir. 3. 5.**      **A.** It is to be inwardly changed, and  
**2 Cor. 3.**      renewed in nature, according to the image  
**18.**      of God, in righteouſneſſe and true holi-  
**Ephes. 4. 24**      neſſe.

**Q.** How is Sanctification wrought?

**A.** By

A. By the power and vertue of Christ his death and resurrection, being made effectuell to such as are iustified by the diuine power & working of the holy Ghost, hee therefore creating holinesse in their hearts. Rom. 6. 4, 5  
Coloss. 3.  
12, 13.

Q. vvherein standes the worke of Sanctification?

A. In two things. In mortification or dying to sinne, and in viuification or quickning to newnesse of life.

Q. vvhat is mortification or dying to sinne?

A. It is a part of sanctification, whereby the power, tyranny and strength of naturall corruption is weakned, and by little and little abolished by vertue of Christ his death. Rom. 6. 6.  
1. Pet. 4. 1.

Q. vvhat is viuification or quickning to newnesse of life?

A. It is another part of sanctification, whereby inherent holinesse, being begun, is still increased more and more by the vertue of Christ his resurrection. Eph. 2. 1.  
1 Cor. 15.  
45.  
Philip. 3.  
10.

Q. In what part of man iustified, is Sanctification wrought?

A. In euery power and faculty of his soule,

#### 4. Principle.

#### Concerning Repentance.

1 Theſ. 5. ſoule, and in euery part and member of  
his body.

Q. Is ſanctification wrought in all  
beleeuers equally and at all times alike?

A. No: it is wrought in true belee-  
uers differently and by degrees, and it is  
wrought in them in this life, onely in  
part, and ſhall not bee perfected in them  
before the end of this life.

Rom. 8. 23

1 Cor. 13. 9

2 Pet. 3. 18.

Q. vvhhat is the effect and exerciſe of  
ſanctification?

A. It is repentance. For no man can  
or will truly repent, except he be iuſtified  
and endued with true faith. Though re-  
pentance doe firſt ſhew it ſelfe in ſuch as  
be truly converted, yet in the order of na-  
ture it followeth faith and ſanctification.

Q. vvhhat is Repentance?

Iſai. 1. 16.

17.

Eze. 33. 11.

Act. 26. 20.

A. It is a turning from ſinne to God,  
or a thorow change of the purpoſe of the  
heart and courſe of life from euill to good.

Q. vvhence comes this thorow change

2 Cor. 7. 9.

10.

A. From a godly ſorrow, or a ſorrow  
according to God.

Q. vvhhat is a godly ſorrow?

A. It is a ſorrow for ſinne, whereby a  
man is grieved for no other cauſe, but  
onely



onely for this, that by his finnes, hee hath displeased God, who hath bene to him a gracious and mercifull Father. Thus it was with <sup>a</sup> David, and thus it was <sup>a</sup> Psal. 51. with <sup>b</sup> Peter, and thus it was with the <sup>14.</sup> ~~W~~ <sup>b</sup> Mat. 26. ~~Man.~~

**Q.** What bee the things that follow Repentance? <sup>75.</sup> <sup>c</sup> Luk. 7. 44 compared

**A.** These two : First a continuall with 47. striving against sinne, a resisting of all motions and temptations to sinne, whether coming from our owne corruption, or from the suggestion of Satan, or from the enticements of the World, even to blood if neede require.

Secondly, a bringing forth of new fruits, worthy amendment of life. <sup>Mat. 3. 8.</sup> <sup>1</sup> Pet. 3. 10

**Q.** How shall a man know that his repentance is true and vnfained? <sup>11.</sup>

**A.** By the generalltie of it in these two respects: First, if it extend to the abhorring and shunning of all knowne finnes. Secondly, if it reach to the practice of all good duties, that concerne him according to his measure of grace and strength given him. <sup>Psal. 119.</sup> <sup>vers. 128.</sup> <sup>Psa. 139. 24</sup> <sup>Psal. 119. 6</sup> <sup>128.</sup>

**Q.** When is Repentance to bee praised? **A.** The

#### 4. Principle.

#### Concerning Repentance.

**A.** The practise of it ought to be continually, even to day befoze to morrow, and continually. **2 Pet. 4. 2.** Yet at somtimes there ought to be moze speciall practise, and renewing of it; as after great and græuous finnes committed: **Amos 4. 12** In feare of some iudgement hanging ouer our heads for our finnes: **2 Pet. 3. 5. 1. 2, 3, &c.** When wee would fit our selues for receiving of speciall mercies. Thus it was with Iacob.

**Q.** What are the signes of renewed repentance after great fals?

**A.** They are seauen, set downe **2 Cor. 7. 11.**

First, a care to leaue sinne into which a man hath fallen.

Secondly, a clearing of our selues, that is an vtter condemning of our selues for the same, and a craning pardon for that sinne.

Thirdly, an holy anger and indignation against our selues for our carelesnesse in falling into sinne.

Fourthly, a feare, lest wee fall into it againe.

Fifthly, a desire ever after to please God.

Sixthly, a zeale to that purpose, seconding

ding our desire to walke with God, and to feare and please him.

Seauently, punishment, and an holy reuenge vpon our selues for that sinne.

**The fifth Principle.**

**T**ouching the ordinary and vsuall outward means of obtaining faith, & al good things that come by faith, & of the encreasing of it.

**Q.** What outward meanes must we vse for the obtaining of Faith, and all good things that doe follow faith?

**A.** The hearing of the word of God preached. Pro. 29. 18  
Rom. 10.  
14.

**Q.** VVhat is the word of God?

**A.** It is the will of God reuealed, needfull to be knowne to saluation, set forth in the holy Scriptures, and witten in the Bookes of the old and new Testament.

**Q.** Are all things needfull for vs to know to saluation, contained in the holy Scripture?

**A.** Yes: For God being full of wisdom and goodnesse, hath in them set downe whatsoeuer is requisite for vs to know 2 Tim. 3.  
15. 16, 17.

5. Principle. Of the word preached. Of God.

know to saluation.

**Q.** How doe wee know that the Scriptures are the word of God, and the will of God reuealed?

**A.** By many infallible notes, as by the puritie, the perfection, the antiquitie, the maiesty of them in plainnes of speech, and the consent of one part of Scripture with another, but especially by these two notes.

**Eph. 1. 13.** First, by the euidence of the Spirit imprinted in the Scripture, end perswading vs that they are the very word of God.

**Heb. 4. 12.**  
**1 Cor. 14.**  
**24. 25.** Secondly, by the power of them ouer the conscience, and the wonderfull effect of them being truely preached, wee see in experience they doe humble men, & throw them downe as low as hell, and then raise them vp againe.

**Q.** vvhath need is there of hearing the word preached, seeing we may reade it?

**A.** For two reasons:

**Deut. 18.**  
**17. 18.** First, because it is the ordinance of God, and his power to saluation.

**Rom. 1. 16.** Secondly, wee haue neede to haue the word not onely propounded in grosse, but also

*Of the word preached. Of God. 4. Principle.*

also expounded, rightly diuided, and ap- Rom. 10.  
plied by the ministry of it, by such as are 14.  
called to that office. Act. 8. 30.

Q. vvhat is the vse of the word of 31  
God preached? 2 Tim. 2. 15

A. In respect of Gods chosen it  
serues:

1 To breed faith in their hearts: and Rom. 10.

2 Then to encrease it. 14. 17.

In respect of the reprobate it serues Rom. 1. 17.  
thorow their owne corruption, as an oc- 2 Cor. 2. 16  
casion of their further damnation.

Q. How must the word of God pre-  
ached be heard, that it may be effectuell  
to saluation?

A. First, with an hungry heart, desi- 1 Pet. 2. 2.  
ring it as the fod of our soules. 1 am. 1. 19.

Secondly, with attention.

Thirldy, mixing it with faith. Act. 16. 14.

Fourthly, submitting our selues to it Heb. 4. 2.  
in feare and trembling, enen when wee 1 sai. 66. 2.  
are iustly reprobued.

Fiftly, hiding it in our hearts, that we Psal. 119.  
may frame our liues and conuersations 11.  
by it. Luk 21. 28

*of*

5. Principle. Of the Sacraments in generall.

*Of the Sacraments in generall.*

**Q.** VVhat other outward meanes must be vsed for the encreasing & confirming of Faith?

**Rom. 4. 11.** **A.** The receiuing of the Sacraments,  
**Mar. 9. 24.** and Prayer.

**Reason.** For by the Sacraments faith is quickened and strengthened, and doth more fully and comfortably apply Christ and his benefits vnto vs.

**Q.** VVhat is a Sacrament?

**A.** It is an holy ordinance of God, which he hath appointed to be vsed in his Church, adioyned to the preaching of the word, whereby Christ and his benefits are by such outward rites as he hath prescribed, signified, exhibited, and sealed to them that truly beleeue in Christ.

**Gen. 17. 11**  
**1 Cor. 11.**  
**22. &c.**  
**Galat. 3. 1.**  
**Rom. 4. 11** **Q.** VVhat things are to be considered in a Sacrament?

**A.** These two things.

First, the parts of it.

Secondly, the agreement and proportion of those parts.

**Q.** VVhat be the parts of a Sacrament?

**A.** These two: The signes appointed to



*Of the Sacraments in generall. 5. Principle.*

to bee vsed : and the things whereof they are signes.

Q. How are those signes that are to be vsed in a Sacrament dittinguished?

A. Thus : they are either representing signes, as the outward elements that are to bee vsed in a Sacrament : or applying signes, as the actions that are to bee vsed about those elements in the administration and receiuing of the Sacraments.

These wee shall see when wee come to handle the Sacraments seuerally.

Q. How many Sacraments be there?

A. Two and no moze: (namely) Baptisme, and the Supper of the Lord.

Q. Why bee there onely these two Sacraments and no more?

A. First, because Christ the maker and Mediator of the new Couenant, ordained these, and no moze, as seales of that Couenant.

And secondly, because we can haue no moze inward grace applied to vs, than Christ and his sauing graces, which are fully represented and sealed by vnto vs in these two Sacraments.

1 Cor. 10.

1, 2, 3, &

cap. 12, 13.

E

Q. vvh

**5. Principle. Of the Sacraments in generall.**

**Q.** What difference is there between Baptisme and the Supper of the Lord?

**A.** Besides the difference in the signes and sacramentall rites; there is this difference betwene them.

**Tit. 3. 5.**  
**Gen. 17. 11.**  
**Rom. 6. 3.**  
**Mat 28. 19.**

Baptisme is a Sacrament of new birth, of entrace into couenant with God, of incorporation & ingrafting into Christ, and of admission into the Church of God, and therefore we are once onely baptized.

**2 Chr. 30. 6. 8**  
**1 Cor. 10. 2.**  
**3. 4.**  
**1 Cor. 11. 24**  
**25. 26.**

But the Supper of the Lord is a Sacrament of confirmation of Faith, of renewing Gods couenant with vs, and of ours with God, and of further nourishing of our soules to sternall life, and therefore we are often partakers of it.

**Of the Sacrament of Baptisme.**

*Come we to the Sacraments senerally, and first of Baptisme.*

**Q.** **VV**hat is Baptisme?

**A.** It is a Sacrament of the new Testament, wherein by the Ministers once washing with water, in the name

name of the Father, the Sonne, and the Holy Ghost, is represented and sealed to the right Receiver the powerfull washing of the blood of Christ, and of the Spirit of Christ, and so his ingrafting into Christ, his new birth, and his entrance into the Covenant of grace.

Mat. 28. 19.  
Ephes. 5. 26.  
Ioha 3. 5.  
Gal. 3. 27.  
1 Cor. 6. 11.

**Q.** What be the parts of this Sacrament?

**A.** The signes appointed to be used in it, both representing and applying, and the things whereof they are signes.

**Q.** What representing signes bee there in this Sacrament?

**A.** Onely one (namely) the outward element of water, set apart by the word of God and prayer to an holy use.

John 1. 31.  
Act. 8. 36. 38.  
Ephes. 5. 26.

**Q.** What be the things signified by water in Baptisme?

**A.** The blood of Christ and the Spirit of Christ.

Eph. 5. 25. 26.  
1 Cor. 6. 11.

**Q.** How stands the proportion betwene the water in Baptisme, and the blood of Christ, and the Spirit of Christ?

**A.** Thus: as materiall water serves to wash away the filthinesse of the body,

1 John 1. 7.  
Ezec. 36. 25.

so the blood of Christ, that is, the force of

his death, and the spirit of Christ, serue to cleanse the soule of a right Receiver of Baptisme from the filthynesse of sinne.

**Q.** What bee the applying signes in the Sacrament of Baptisme?

**A.** They are the action of the Minister, and the action of the party baptized.

**Q** vvhhat is the action of the Minister?

**A.** It is the action of washing, by dipping or sprinkling the body of the party baptized, with the element of water, in the name of the Father, the Sonne, and of the Holy Ghost.

**Q** vvhhat are the things signified by the Ministers washing, by dipping, or sprinkling of the body with the element of water?

**A.** These two.

**First,** sprinkling of the soule of the party baptized, with the blood of Christ, to the washing away of the guilt of all his finnes.

**And secondly,** a cleansing of his soule by the Spirit of Christ, from the filthynesse of sinne, which is his spirituall regeneration or new birth.

**Q** How stands the proportion between the

Eph. 5. 26.

Acts 8. 36.

Mar. 28. 19

Tit. 3. 5.

Rom. 6. 3.

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the outward washing by dipping, or sprinkling with water, and these spirituall things?

A. Thus: as washing by dipping or sprinkling with water, doth indeed cleanse the body, and take away the filthinesse of the body, so the blood of Christ (that is) the merit of his death applyed and received, and the Spirit of Christ being powerfull in the party baptized, doe indeede cleanse the soule both from the guilt and from the filthinesse of sinne.

Q. vvhat is the action of the party baptized?

A. It is twofold.

Q. vvhat is the first?

A. It is the offering and the giuing of his body to bee washed with the water of Baptisme, by the hand of the Minister.

Q. vvhat is signified by that offering and giuing his body to be washed with the water of baptisme, by the hand of the Minister?

A. The consecrating and giuing of himselfe to the Lord, promising to beleue all his promises, and to obey all his commandements, & utterly to renounce

the flesh, the world, and the Diuell, 1 Pet. 3. 21. 3. 21. there called the stipulation or interrogation of a good conscience.

Q. What is the second action of the party baptized?

A. It is the receiuing of the outward washing by water, as appeares likewise in the Eunuch. Acts 8. 38.

Q. vvhhat signifieth that receiuing of the outward washing by the water?

A. A receiuing of the inward washing by the blood of Christ, and by the spirit of Christ, the party baptized beleuing in Christ, and repenting of his sinnes.

Q. Doth the inward washing alwaies accompany the outward washing?

A. No: though God for his part doe ever offer it at the present to all, yet onely Gods elect doe effectually partake of that inward washing, and that whensoever by the spirit and by faith they are united to Christ.

Q. How farre forth doth Baptisme being effectuell to Gods chosen, cleanse them from sinne?

A. It cleanseth them from the guiltinesse of all their sins, both originall and actual,

Mark 16. 16.  
Acts 8. 37. &  
cap. 10. 43.  
and 48. compared.

1 Cor. 10. 2. 5  
1 Pet. 1. 2.  
Gal. 3. 27.

1 Cor 6. 9.  
10. 11.



actuell, and as well committed after bap<sup>t</sup> <sup>1 Ioh. 1.7.</sup>  
tisme as befoze. <sup>Jlai. 1.18.</sup>

Q. vvhat necessity is there of being  
partaker of the Sacrament of Baptisme?

A. There is not an absolute ad simple  
necessitie of it to saluation; for want  
of Baptisme when it cannot be had, doth  
not condemne, but the contempt of it  
when it may bee had, yet that is a pardo-  
nable sinne: but there is a necessitie of  
Baptisme in part, and that in two re-  
spects:

First, in respect of Gods commande-  
ment, who hath inioyned vs to vse it.

And secondly, in regard of our weak-  
nesse, who haue neede of all helpes that  
may strengthen our faith.

Q. VVho are to be admitted to the  
Sacrament of Baptisme?

A. All such as be in the couenant in  
likelihood, or in the iudgement of Cha-  
ritie.

Q. VVho be those?

A. Either persons of riper yeares <sup>Act. 2.38. &</sup>  
that ioyne themselues to the true Church <sup>cap 8.37.</sup>  
of God, and make profession of the true  
faith of Christ.

5. Principle.

*Of the Lords Supper.*

Q. Infants bozne of Ch�ristian Parents, for infants of beleuēg Parents  
\* Ge. 17. 7 are in the Couenant of grace, <sup>a</sup> according  
<sup>b</sup> A. 2. 39. to the promise of God, <sup>b</sup> and the promise  
1 Cor. 7. 14 belongs to all beleuēg Parents.

*Of the Lords Supper.*

*Now to the other Sacrament, (namely) the  
Sacrament of the Lords Supper:*

Q. VVhat is the Lords Supper?

A. It is also a Sacrament  
of the new Testament, wherein by the  
Ministers blessing & deliuering of bread  
and wine according to the institution of  
Christ, is signified, exhibited and sealed to  
the right Receiver, the nourishment of  
the soule to eternall life, by the body and  
blood of Iesus Ch�rist crucified, and so his  
further growth in Ch�rist, and his fur-  
ther confirmation in the Couenant of  
grace.

Q. What be the parts of this Sacra-  
ment?

A. The signes appointed to be vsed

in it both representing and applying, and the things whereof they are signes.

Q. What bee the representing signes in this Sacrament?

A. They are two, (namely) bread and wine blessed and set apart, by the recitall of the promises of God, and prayers vsed to that purpose, from their common vses to an holy vse in the Sacrament, as appears in the institution.

Mat. 26. 26

27.

1 Cor. 11.

16.

Q. What be the things signified by bread and wine in the Sacrament of the Lords Supper?

A. The body of Christ, and blood of Christ.

1 Cor. 10.

16.

Q. How stands the proportion betwene the bread and wine in the Sacrament of the Lords Supper, and the body and blood of Christ?

A. Thus: as bread and wine serue by Gods blessing on them to preserve the naturall life, and to strengthen the body of man: So the body and blood of Christ (that is) the merit of his death and benefit of his passion, serue to nourish and strengthen both the body and soule of the right receiuer of this Sacrament to eternall

Ps. 104. 15

Ioh. 6. 54

55. vers. 48

all life. And for this cause Christ calls himselfe the bread of life.

Q vvhhy bee there two representing signes in the Sacrament of the Lords Supper?

A. For two reasons:

First, that wee might know that in Christ we haue whole and perfect spirituall nourishment, and whatsoeuer is requisite to saluation.

Secondly, for a more liuely representation of Christ his death and passion, in which his blood was separated from his body.

Q. vvhhat be the applying signes in the Sacrament of the Supper?

A. The action of the Minister and the action of the Receiuers of the Sacrament.

Q. What is the action of the Minister?

A. It is two-fold.

Q vvhhat is the first?

A. The breaking of the bread and the pouring out of the wine.

Q. vvhhat signifieth the breaking of the bread and the pouring out the wine in the Sacrament of the Lords Supper?

A. The

Mat. 26. 26.

Mark. 14. 12.

Act. 2. 42. &

20. 7.

**A.** The breaking of the body of Christ and the shedding of his blood, that is, his enduring of infinite torments in his passion, both in his body and soule for Gods chosen.

1 Cor. 11. 24  
Mark. 14. 24.

**Q.** How stands the proportion betweene the breaking of the bread, and the pourcing out of the wine in the Sacrament of the Lords Supper, and the breaking of the body of Christ, and the shedding of his blood?

**A.** Thus: as the bread is broken and the wine poured out, that they may be received to the refreshing and nourishing of the body.

So Christ his body was broken and his blood shed on the Crosse (that is) hee suffered infinite torments on the Crosse, *Iſa. 53. 3.* that he might be received by true believers, to the comfort & nourishing of their soules to life eternall.

**Q.** vvhat is the second action of the Minister?

**A.** It is the giuen of the bread broken and the wine poured out, into the hands of the Receiuers, *Mat. 26. 26. 27. Marke 14. 22. 23. Luk. 22. 19. 20.*

**Q**vvhat

**Q.** vvhhat is signified by the Ministers giuing of the bread broken, & the wine powred out into the hands of the Receiuers?

**A.** Thus much: that God doth offer Christ his body and blood to all, yea, to hypocrites, and giueth his body and blood, indeede, to the right receiuers of the Sacrament to nourish their soules to eternall life.

**Ioh. 3. 50** For together with the signes God doth  
**31.** truly offer the thing signified.

**Q.** How stands the proportion between the Ministers giuing of the bread broken, and the wine powred out into the hands of the receiuers, & the action of God, his offering of the body and blood of Christ to al, & giuing of Christ his body & blood to the right receiuers

**A.** Thus: as the Minister giues the bread and wine to euery Communicant  
**Ioh. 6. 32.** seuerally, so God doth offer euery one  
**1 Cor. 10.** seuerally, and doth giue to euery right  
**16.** Receiuer particularly the body and blood of Christ, that is, the merit of his death and the benefits of his passion.

**Q.** vvhhat is the action of the Receiuer  
of



of the Sacraments of the Lords Supper?

A. It is two-fold.

Q. vvhat is the first?

A. It is the taking and receiuing of the bread and wine into his hand.

Q. vvhat signifieth the taking and receiuing of the bread and wine into his hand?

A. A spirituall apprehending and receiuing of the body and blood of Christ, Ioh. 1. 12. cap. 6. 35. (that is) the merit of his death by the hand of faith,

Q. vvhat is the second action of the Receiuer?

A. It is the eating of the bread, and drinking of the wine, to the nourishment of the body.

Q. vvhat signifieth the eating of the bread, and drinking of the wine in the Sacrament?

A. A spirituall feeding on the body and blood of Christ, that is, an applying of the merit of his death by faith, to the comfort and nourishment of the soule to eternall life. Ioh. 6 56. 1 Cor. 10. 16: Eph. 3. 17. 1 Ioh. 5. 10 12.

Q. Is our feeding on the body and blood of Christ in the Sacrament, onely spirituall?

### 5. Principle.

### *Of the Lords Supper.*

spirituall and not corporall?

A. Yes verily; though Christ his body and blood bee truly giuen and receiued in the Sacrament, yet they are not giuen and receiued corporally, but spiritually and sacramentally.

Q. How may it appeare that Christ his body and blood are not corporally giuen and taken in the Sacrament?

A. By these reasons.

First, we receiue the body and blood of Christ in the Sacrament, as the Disciples of Christ did in the first institution of it.

And the body and blood of Christ were not corporally receiued by them, but only spiritually.

Secondly, Christ his body is ascended and taken vp into heauen, and the heauens must containe him till the end of the world.

Thirdly, Christ hath but one body, and that a true body, and such as cannot be in many places at once, and it filleth a place wheresoeuer it is, and may bee both seene and felt, &c.

Heb. 2. 14.

Mat. 28. 6. 7.

Luk. 24. 39.

Ioh. 20. 27.

*Thus*

*Thus farre touching the substance of the Sacrament : Now concerning the Persons who are or may be partakers thereof.*

**Q.** vvho are to bee partakers of the Sacrament of the Lords Supper ?

**A.** All that haue beene baptized, and are of yeres and sound iudgement, and able to examine and prepare themselves, that they may come vnto it worthily.

Ex. 12. 26. 27  
1 Cor. 11. 27.  
28. 29

**Q.** How ought euery Christian when he comes to the Sacrament of the Lords Supper to examine and prepare himself that he may come vnto it worthily.

**A.** Hee ought to search and trie himselfe, whether he haue in him those things that are required in euery worthy receiuer.

**Q.** What are those ?

**A.** They are fixe in number.

**Q.** What are those ?

**A.** The first is an holy desire of the Sacraments and a cherefull comming to it.

Deut. 10. 15.  
Psal. 110. 3.  
Rom. 12. 11.

For in all the duties of Gods worship  
chere

**5. Principle. Of examination of a mans selfe.**

cheerefulnesse, is required.

**Q.** What is the second?

**A.** The second is a measure of sound  
**Pro. 19.2** knowledge, touching the things and acti-  
**1 Cor. 12.** ons in and about the Sacrament and the  
**29.** vse of them.

**F**or without knowledge the heart  
cannot be rightly affected.

**Q.** vvhhat is the third?

**A.** The third is a true and a liuely  
faith in Iesus Christ crucified.

**F**or in the Sacrament Christ is repre-  
**Mat. 26. 26** sented to vs in no other estate, then that  
**27. 21.** he was in when he was on the crosse, as  
appeares in the first institution,

**Q.** vvhhat is the fourth?

**A.** The fourth is true and vnfained  
repentance.

**F**or the heart or life, being defiled with  
**Til. 1. 15.** any knowne sinne, not repented of, it pol-  
luteth and defileth all the holy things of  
God to that party.

**Q.** vvhhat is the fift?

**A.** An vnfained and a godly purpose  
**Psal. 85. 8.** of amendment of life.

**PL. 119. 106**

**Q.** vvhhat is the sixt?

**A.** A loue to God for his mercy, ap-  
pearing

*Of examining of a mans selfe. 5. Principle.*

pearing in the great work of our redemption, and a loue to all that beare the Image of God, and especially to such as are renewed according to the Image of God, in holinesse and righteousness, and are the members of Jesus Christ crucified.

1 Cor. 10.  
16, 17.  
Ioh. 13. 34.  
35.

For in this Sacrament we make open profession of our vniou with Christ, and with his Church.

Q. How ought euery Christian to be-  
haue himselfe in the receiuing of the Sa-  
crament?

A. With reuerence and seemely ge-  
sture of his body, with diligent attention  
to that which is done, during the time of  
the whole action: and

Psal. 5. 7.  
1 Co. 14. 40  
Acts 1. 14.  
cap. 2. 46.

With a serious consideration of the  
things & actions vled in the Sacrament.  
And a thankfull remembrance of the  
death of Christ.

Q. How ought euery Christian to be-  
haue himselfe after the receiuing of the  
Sacrament?

A. We must endeavour businely to  
finde and feele the fruite of it in himselfe,  
(namely) an increase of faith in Christ,  
and

Ioh. 6. 57.  
Ioh. 15. 5.

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## 5. Principle.

## Of Prayer.

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- Gal. 2. 20. and of his loue to all Gods childzen. A  
greater measure of dying to sinne, and a  
Mar. 5. 28. greater care to liue in newnesse of life.  
30. For none touch Christ with a true faith,  
but they receiue vertue from him.

*Hitherto of the Sacraments. Now to the o-  
ther meanes of increasing and confirming  
of Faith (namely) Prayer.*

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## Of Prayer.

Q. **VV**hat is Prayer?

- Phil. 4. 6. A. Prayer is an humble, hear-  
Dan. 9. 8. 9 ty, and holy request, made according to  
1 Sam. 1. 15 Gods will, and offered vp by faith to God  
Psal. 4. 4. in the name of Christ, for things needfull  
1 Ioh. 5. 14. either for body or soule.  
Ioh. 14. 14.

1 Tim. 2. Q. What necessity is there of vsing  
1, 2. Prayer?

A. Prayer is necessary in foure re-  
spects especially.

Q. What is the first of those?

- Psal. 50. 15 A. The first is because God hath com-  
Mat. 7. 7. manded it.

1 Thes. 5. 1

Q. What is the second respect?

A. The second is for the supply of our  
wants:



wants: For every one wanteth many things, both spirituall and temporall, and where should wee seeke for supply of our wants, but at the hands of God, the fountaine of all goodnesse, the authoꝝ and giuer *Iam. i. 17.* of all good things.

Q. vvhat is the third?

A. For the exercise of our faith, *Mat. 6. 41.* watch and pray, that is, be vigilant and carefull in the practise of this duty, that yee may be stronger in faith, and enabled to resist the forces of sinne.

Q. vvhat is the fourth?

A. That we may enjoy the Lords promise of helpe, deliuerance, protection, and spirituall graces and good things. *1 Kin. 8. 29*  
*Mat. 7. 7.*  
*Luk. 11. 13*

Q. To whom must wee direct our Prayers?

A. To God alone; euen to one God in Trinity, and none other, and that for these reasons:

First, hee to whom prayer belongs must be able and willing to giue vs what, *Gen. 17. 1.*  
*Psa. 115. 3.*  
soeuer we pray for, but God onely is so. *Eph. 3. 20.*  
*Phil. 1. 4. 6.*

Secondly, in him to whom wee pray there must bee knowledge of our hearts.

Because prayer sometimes is (suspici-

Ex. 14. 15. rium cordis) but a sigh or secret lifting by  
1 Sa. 1. 13. of the heart.

Acts 1. 24. But the Lord is the onely searcher of  
Rom. 8. 27. the heart.

Ro. 10. 14. Thirdly, prayer must goe no further  
then faith.

But we must beleue onely in God.

Therefore to God onely must wee  
pray.

Q. In whose name must we pray?

Ioh. 16. 24. A. In the name and mediation of  
Christ onely, and that for these reasons.

Heb. 4. 15, First, wee are commanded in the word  
16. of God, to pray to God in the name of  
Christ onely.

Ioh. 14. 13, Secondly, in the name of Christ onely  
14. we haue promise to be heard.

2 Co. 1. 20 Thirdly, Christ is the onely Mediator  
1 Ioh. 2. 1, 2 betweene God and man, both of redemp-  
Rom. 8. 34 tion and intercession.

1 Tim. 2. 5. Fourthly, in Christ alone we are made  
Gal. 4. 4, 5. the children of God, and haue liberty to  
call him Father.

Q. What is it to pray in the name of  
Christ?

A. It is to beseech God to heare our  
prayers, not for any thing in vs, or any  
other,

other, but onely for the merits of Christ  
Jesus continually offered to him for vs. Dan. 9. 18.  
Heb. 10. 16  
&c.

Q. In what manner must we pray?

A. For the right forming and framing  
of prayer three things are required.

Q. VVhat is the first of those?

A: The first is knowledge and under-  
standing; we must know what things  
may lawfully be asked, and how God  
will have them asked: we may not aske  
things simply promised, with condition, 1 Ioh. 5. 14  
1 Co. 14. 15  
as spirituall things appertaining to eter-  
nall life and saluation: For temporall  
things, which are promised with condi-  
tion, may we pray for absolutely or with-  
out condition.

Q. vvhat is the second?

A. The second is an earnest desire of  
grace for the supply of our wants. Psal. 143. 6  
Mar. 11. 24  
Rom. 10. 1.

Q. vvhat is the third?

A. The third is assurance to be heard, Mar. 11. 24  
1 Ioh. 5.  
14. 15.  
1 Iam. 1. 6.  
Psal. 55. 22  
submitting our selues to the will of God,  
for the time, and for the manner of gran-  
ting our requests.

Q. vvhereupon is our assurance to be  
heard, grounded?

A. On two things :

First on the promise of God. Psal. 50.  
15. Psal 65. 2. and  
Secondly, on the mediation of Christ.  
Ioh. 16. 22. Heb. 4. 15. 16.

Q. vvhhat things must we pray for?

A. Onely for those things which concerne the glory of God, and our good in this life, and our everlasting saluation in the life to come, all which things are comprehended in that forme of prayer which Christ hath giuen vs, namely, Our Father which art in heauen, &c: set downe Mat. 6: from vers. 9; to the 14. Luk. 11. 2. 3. 4.

Q. vvhhat are the things there prescribed to be prayed for?

A. These sixe.

First, that Gods name may be glorified.

Secondly, that he may rule and raigne in vs by his word and Spirit.

Thirddly, that we may both doe and suffer what he willeth, with willingnesse and cherefulnesse.

Fourthly, that hee would giue vs all things needfull for this life, and that wee may depend and relie vpon his good prouidence,

nidence, for all the meanes of this temporall life.

Fiftly, that for his infinite mercies sake, hee would forgive vs all our sinnes, and receiue vs graciously into his fauour.

Sixtly, that hee would be present with vs, with the power of his Grace, and strengthen vs against all temptations vnto euill.

Q. For whom must we pray?

A. For our selues and for others. Psal. 50.15. Iam. 5.16.

Q. May we pray for all other men?

A. For all mankind, or all men, as they make one whole body together, wee may not pray, but for others yet liuing in the world, of all sorts, places, and conditions whatsoeuer we may pray, vntill it 1 Tim. 2.1. be apparant that any one hath sinned against 1 Ioh. 5.16 the Holy Ghost.

Of gesture in Prayer.

Q. vvhhat gesture of body must be vsed in praying?

A. Such as doth best expresse and shew forth the inward reuerence, humility,

Mat. 26. 39 earnest desire and affiance of the heart, as  
 Luk 22. 41. casting downe the body, bowing of the  
 Eph. 3. 14. knees, lifting vp of the hands and eyes to  
 1 Kin. 8. 54. heaven, shedding of teares and such like.

Lam. 3. 41. Q Are these gestures alwayes neces-  
 Ioh. 17. 1. sary in praying?

1 Sam. 1. 10 A. No: they are not absolutely and al-  
 2 Kin. 20. 3 wayes necessary, so that the heart be lifted  
 Luk. 18. 13 vp to God, and nothing be done against  
 Psal. 6. 6. god order, and unbeseeming the compa-  
 2 Sam. 7. 18 ny with whom wee pray, or superstiti-  
 Psal. 143. 8 ously.  
 1 Cor. 14. 40.

Q. In what place must we pray?

A. Prayer must be made in euery place  
 it's not tied now to any one place, more  
 1 Tim. 2. 8. then to another in regard of holinesse; but  
 Mal. 1. 11. onely in respect of order, as the publike  
 Ioh. 4. 20. place of meeting for the worship of God,  
 21. best fitteth common prayers, and a priuate  
 Acs 21. 5. place best fitteth priuate prayer.

Q vwhen must we pray?

A. Continually, and at all times.  
 1 Thess. 5. 17. Ephes. 6. 18. Luk. 18. 1.

Q How must we pray continually?

Ps. 55. 17. A. Thus: epyther by set and solemne  
 & 92. 2. prayer, and that vpon set and solemne oc-  
 casions, as at the beginning of the workes  
 of



of our callings, at the receiuing of the creatures of God, as meate, drinke, and such like, or at our going to rest, or vpon a sudden by a secret lifting vp of our hearts to God, according to the present occasion.

Col. 3. 17.

1 Tim. 4.

4, 5.

Nehc. 2. 4.

**Q** Must set and solemne prayer be vsed onely at set times, and vpon ordinary occasions?

**A.** No: it must sometimes be vsed extraordinarily, and we must sometimes set apart more then ordinary time, and giue our selues wholly to solemne prayer, as when wee either feare some great affliction, or heauy iudgement to come vpon vs: or when it is already come on vs; or when wee would obtaine some needfull grace either for body or soule.

Psal. 119.

62. 164.

Hof. 14. 3.

1 Cor. 7. 5.

**Q** vvhat helpe must wee vse to make vs pray more earnestly on extraordinary occasion?

**A.** The exercise of fasting: 1 Cor. 7. 5.

**Q** vvhat is fasting?

**A.** It is an abstaining from all sustenance of the body, and from all the delights of the sense for a time, that thereby wee may bee fit thoroughly to humble our selues,

Ioel 2. 16.

1 Zra 8. 21.

Hest. 4. 16.

Nehc. 1. 4.

selues, and more earnestly to seeke the  
face and fauour of God.

## The sixt Principle.

*Touching the estate of Man after hee hath  
led a short life here in this World.*

**Q.** After a man hath liued heere in  
this world for a time, what fol-  
loweth?

**A.** Death.

**Q.** vvhhat is death?

**A.** It is the enemy of nature, or the end  
of naturall life, euen a separation of the  
soule from the body.

**Q.** Must all men die?

**A.** Yes verily, all, both good and bad,  
both the godly and true beleeuers, and the  
wicked and unbeleeuers must die, saue  
onely such as shall be found aliue at Christ  
his comming to iudgement, to them a  
change shall be in stead of death.

**Q.** Death being a punishment of sinne,  
how is it that the godly & true beleeuers  
die, to whom all finnes are forgiven?

**A.** Death

A. Death to the godly and true believers is not a punishment of sinne, but through the death of Christ a good thing and a blessing of God, and that in three respects.

First, it gives rest to them, and deliue<sup>r</sup>s them from all the painefull labours and miseries of this world; and hence it is called a sleepe. A& 7. 60.  
1 Cor. 15.  
18.  
1 Thel. 4.  
13, 14.

Secondly, it is an vtter abolishing of sinne, and the accomplishment of their mortification. Reu. 14. 13  
Rom. 6. 7.

Thirdly, it is a passage and entrance, by which their soules enter immediatly into heauenly glory. Eccl. 12. 7.  
Luk. 16. 22  
cap. 23. 43  
Phil. 1 23.  
2 Cor. 5. 1.

Q. vvhat followeth immediately on the death of euery man?

A. Two things.

First, particular iudgement, namely, the sentence of particular absolution, or of particular condemnation. Heb. 9. 27.

Secondly, the conueyance of the soule immediatly by the power of God, and the ministry of Angels, into a state either of happinesse or misery. Luk. 16. 32  
33.

Q. vvhat shall follow after particular iudgement?

A. A day

A. A day of generall iudgement, at the  
 Eccl. 12. 14 second comming of Christ, wherein all  
 Mat. 12. 36 men that euer haue bene, are now, or  
 Acs 17. 31 shall bee hereafter, shall bee iudged, and  
 2 Cor. 5. 10 euery one shall receiue according to his  
 woorkes.

Q. When shall the day of generall  
 iudgement be?

A. The time of it is vncertaine, no  
 Mat. 24. 36. man can know or set downe the day,  
 Mar. 13. 32 weeke, moneth, yere, or age wherein it  
 Acs 1. 7. shall be: Christ himselfe as man in the  
 dayes of his flesh had no expresse notice  
 of it.

Q. Why is the time of that day of ge-  
 nerall iudgement vncertaine?

A. That from the vncertainty and  
 1 Thes. 5. suddenesse of it, wee might learne to be  
 to the end of the 6. alwayes prepared and ready for it.  
 verse.

*Signes fore-shewing the last Iudgement.*

Q. What signes be there fore shew-  
 ing the last and generall Iudgement?

A. The signes fore-shewing it are of  
 two sorts.

Some going before, and further off  
 from the comming of Christ to iudge-  
 ment,

Signes foreshewing the last Iudgement. 6. Principle.

ment, and some nearer to his comming,  
and ioyned with it.

**Q.** VVhat are the signes foregoing &  
further off from Christ his comming to  
iudgement?

**A.** They are these.

First, the publishing of the Gospell Mat. 24. 14  
throughout the whole world.

Secondly, an apostacy and departure 2 Thes. 2. 3  
of most men from the faith, and from the 1 Tim. 4. 1.  
truth of Religion.

Thirdly, the reuealing of Antichrist 2 Thes. 2.  
the man of sinne and child of perdition. 3. 4. 8.

Fourthly, common corruption in the Mat. 24. 12.  
manners of men, with security and exco- 37. 38. 39.  
ding deadnesse of heart. Luk. 17. 26

Fiftly, great and greuous calamities to the 30.  
in the world and in the Church. Math. 24. &c.  
6, 7, 8, 9, 10, 11, 24. 1 Tim. 3. 1  
1 Thel. 5. 3

Sixtly, the calling of the Iewes to the Ro. 11. 25.  
faith of the Gospell.

**Q.** vvhath are the signes nearer to the  
comming of Christ to iudgement, and  
ioyned with it?

**A.** The shaking of the powlers of hea- Mat. 24. 29  
uen, the darkening of the Sunne and 30.  
Moone, the falling of the starres from hea-  
uen,

6. Principle.

*The Signes foreshewing*

heaven, the firing of the whole frame of  
2 Pet. 3. 7. heaven and earth, and the dissolution of  
10, 11. the whole world, which is called the signe  
of the Sonne of man.

Q. vvhat shall follow after these things?

Mat. 24. 30 A. The comming of Iesus Chzist, who  
Act. 10. 42 shall be iudge of the whole world.

Q. In what manner shall Christ come  
to iudgement?

A. Vve shall in his humane visible bo-  
dy suddenly like lightning bzeake forth  
Acs 1. 11. through the heavens, and come in the  
Mat. 24. 27 throughe the cloudes, with great maiesty and glozy,  
30. with an infinite hoast of elect Angels, and  
2 Thes. 1. 7 with the voice and shout of an Archangell,  
1 Thes. 4. with the voice and shout of an Archangell,  
16. and the trumpet of God, and shall sit  
Iude v. 14 downe on the glorious throne of Iudgement.  
Mar. 25. 31

Q. vvhat shall follow after that Christ  
is set in his throne of iudgement?

A. The citing and presenting of all  
Mat. 25. 32 men both quicke and dead, and the diuels  
Iude ver. 6 also before his glorious throne to iudgement.

Q. How shall all men bee cited to  
iudgement?

A. By the voice of Chzist uttered by  
the



the ministry of Angels, euen by that shout and trumpet of the Arch-angell, which shall bee so powerful, as that it shall change the liuing in the twinkling of an eye, and cause all the dead to rise againe, euery one with his owne body, and euery part and parcell thereof.

Ioh. 5. 25.  
28, 29.  
Mat. 24. 31  
1 Co. 15. 52  
Iob 19. 26  
27.

Q. Shall the elect and reprobate bee raised from the dead without any difference?

A. No: though they shall both be raised by the same almighty voice and power of Christ, yet it shall be with this difference: The Elect shall bee raised as members of Christ his body, by vertue of his resurrection:

Ioh. 6. 54.  
1 Co. 15. 20  
22, 45.

But the Reprobate shall be raised by the power of Christ as hee is a Iudge, and by vertue of Gods curse set downe Gen. 2. 17: that that sentence may be verified on them.

Q. Shall the dead rise againe in the same bodies wherein they liued on the earth?

A. Yes verily, in the same bodies for substance, but altered in quality, and made immortall and incorruptible, and able

2 Co. 5. 10  
1 Cor. 15.  
52, 53.

able to abide for ever in that state, where to they shall be iudged.

Q. vvhhat difference shall there be betweene the bodies of the elect, and of the reprobate being raysed from the dead?

A. This difference.

1 Cor. 15. The bodies of the Elect shall be glorious, powerfull, free from all passion and suffering, and like vnto the glorious body of Christ.

But the bodies of the reprobate, shall be on the contrary, full of uncomeliness and ugly to looke on, agreeable to the guiltinesse of their consciences, and lyable to suffer extreame torments.

Q. How shall all men bee presented before Christ his throne of iudgement?

A. The Elect shall with great ioy bee caught vp into the ayre to meet the Lord.

And the reprobate, with the diuell and his Angels, shall with extreame horror and confusion, be forced to come before him.

Q. vvhhat neede is there, that the dead should be brought to iudgement, seeing particular iudgement was giuen of them before, whether they be good or euill?

A. It

A. It is needfull for two causes.

First, because that first iudgement per- <sup>2 Cor. 5. 10</sup>  
taines onely to the soule; but the latter to  
the whole man, both to body and soule.

Secondly, that that particular iudge-  
ment may bee made manifest befoze all  
men, and that there may bee a moze ma-  
nifest declaration of Gods iust iudge- <sup>Rom. 2. 5</sup>  
ment.

Q. What shall follow after that all  
men and euill Angels are cited and set  
before the throne of Christ?

A. A separation of the elect from the <sup>Mat. 25. 32,</sup>  
reprobate. Christ shall then set the elect as <sup>33.</sup>  
sheepe on his right hand, and the repro-  
bate as goates on his left hand.

Q. What shall follow after that sepa-  
ration?

A. The act of iudgement, wherein the <sup>Mat. 25. 24</sup>  
Elect shall be first acquitted, and then by <sup>Luke 22. 30.</sup>  
way of approbation shall ioyne with <sup>1 Cor. 6. 2, 3.</sup>  
Christ in iudging of the reprobate, both  
men and Angels.

Q. How shall Christ proceede in the  
act of iudgement?

A. Thus: hee shall first examine and  
try euery mans particular cause, and  
after

**6. Principle.      Of the last Iudgement.**

after tryall and examination made, giue sentence.

**Q.** How shall euery mans particular cause be tryed?

**A.** By his workes. 1 Cor. 3. 13. 2 Cor. 5. 10.

**Q.** Why shall men be tryed at the day of iudgement by their workes?

**A.** Because workes are open and manifest signes and testimonies either of  
Mat. 13. 36. <sup>37.</sup> faith or of vbeliefe.  
James 2. 18.

**Q.** How shall mens workes bee then made manifest?

**A.** Thus : the Lord who certainly knoweth all the thoughts, words, and workes of men, shall then by his mighty power so enlighten the conscience of euery one, as it shall perfectly remember whatsoeuer good or euill hee or shee hath done in the time of this life, the secrets of all hearts being then reuealed, and this is called the opening of the booke of conscience.  
Reu. 20. 12.  
Rom. 2. 16.  
1 Cor 4. 5.

**Q.** How shall mens workes being made manifest, be tryed whether they be good or euill?

**A.** Two waies.

**Q.** vvh<sup>t</sup>

**Q.** What is the first of those waies?

**A.** The first is this, they shall be tryed by the Law of God, which hath bene revealed to men, whether it be the law of nature onely, which serues to leaue them without excuse, who neuer heard of Christ; Or the written word of God boughtsafed to his Church, as the rule of faith and life.

Rom. 2. 12.

Rom. 2. 16.

Ioh. 12. 48.

**Q.** What is the second of those waies?

**A.** The euidence of euery mans conscience bearing witness with him or against him.

Rom. 2. 15.

**Q.** After tryall and examination of euery mans cause, how shall Christ giue sentence?

**A.** He shall according to the euidence of conscience, touching workes, giue sentence of saluation to the Elect, and sentence of damnation to the Reprobate, adiudging them with the Diuell and his Angels, to the curse of euerlasting fire.

Mar. 15. 34.

42.

**Q.** Shall men be adiudged to saluation or damnation for the merit of their workes?

**A.** Sentence of damnation shall bee given on the reprobate, they being out of

**6. Principle.**      *Of the last Iudgement.*

**Christ for the merit of their woꝝkes.**

Rom. 6. 23.

**Because their woꝝkes are perfectly euill, and deserue damnation.**

**But on the elect sentence of saluation shall be giuen for the merit of Christ, apprehended and applyed to themselves by faith. And they shall be pronounced iust.**

John 5. 24.

James 2. 18.

Gal. 5. 6.

**Because their good woꝝkes though imperfect, doe approue their faith to bee a true faith woꝝking by loue.**

John 3. 36.

**Q. After Christ hath giuen iudgement on the Elect and reprobate, what shall follow?**

**A. The execution of iudgement.**

**Q. How shall iudgement be executed on the elect and on the reprobate?**

**A. Thus : Christ by his Almighty power and commanding voice, shall send the reprobate with the Diuell and his Angels into Hell, and bring Gods Elect into the possession of life and glory in hea-**

Mat. 10. 28.

Mat. 25. 46.

**uen. After Christ hath said ; Come yee blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world : and depart from me yee cursed into euerlasting fire, prepared for the Diuell and his Angels :**

**Then**



*Of the blessednesse of the Elect, &c. 6. Principle\**

Then it followeth, and these shall goe away into everlasting punishment; but the righteous into life eternall.

**Q.** In what state shall Gods Elect be in heauen?

**A.** They shall enioy unspeakable, unconceivable and everlasting blessednesse, 1 Cor. 2, 9, in the kingdome of heauen.

**Q.** How are we to conceiue of that blessednesse, as the word of God hath made it knowne vnto vs?

**A.** Thus: that it shall be a most happy Mat. 5, 8. and a most blessed state, wherein the elect Iohn 3, 2, being most fully ioyned to Christ their 1 Cor. 15, 28. head, shall enioy the presence of God, and Reuel. 21. 3. shall see and behold the face and glorie of 23, 24. God, and haue speciall fellowship with and cap. 22. God, and God himselfe shall be to them 1, 2, 3, 4, 5. thorow Christ all in all.

**Q.** vvhath be the parts of that blessednesse?

**A.** These two: Eternall life, and perfect glory.

**Q.** How are wee to conceiue of that life eternall?

**A.** Thus: It shall bee such a fellowship with God, as that God himselfe shall

John 14. 19.  
20. 23.  
Col. 3. 3. 4.  
1 Ioh. 4. 13.

be thorow Christ, life to all the Elect immediately quickning them by his Spirit, and that for ever.

Q What shall be the condition of that life eternall?

A. The condition of it shall be in two things;

Q What is the first of those?

Ja. 25. 8.  
1 Cor. 15. 54.  
Reu. 7. 16. 17.  
& cap. 21. 4.

A. This: it shall be free from all manner of miseries, and all manner of infirmities.

Q VVhat is the second?

Psal. 36. 9.  
Reuel. 21. 37  
Reuel. 22. 5.

A: It shall haue a full and perpetuall sufficiency in it selfe of all good things, seruing to make a most blessed life, needing none of the meanes of this life.

Q. How are wee to conceiue of that perfect glory in Heauen?

Luke 20. 36.  
Phil. 3. 21.  
Coloss. 3. 4.  
1 Iohn 3. 2.  
Reu. 21. 11.

A: Thus: it shall be a wonderfull and unspeakable excellency of the elect, where by they shall bee euen as Christ himselfe, although vnequally and in a lower degree, yet aboue measure glorious, and in their soules and bodies in a farre more excellent estate then any heart can wish.

Q. vvhat shall bee the glory of the soules of Gods elect in Heauen?

A. This

A. This: they shall be endued with a perfection of knowledge, wisdom, and holinesse.

1 Cor. 13. 12.  
Ephes. 5. 27.  
Reu. 3. 4. 5.  
Reu. 19. 8.

Q. vvhat shall be the glory of the bodies of Gods elect in heauen?

A. This: they shall bee endued with perfection of beauty, brightnesse, maiesty, and strength.

Mar. 13. 43.  
Luke 20. 36.  
Phil. 3. 21.

Q. vvhat shall bee the glory of Gods Elect in Heauen belonging both to their bodies and soules?

A. This: they shall bee as Princes crowned with crownes of glory, and reigning with Christ for ever, and triumphing ouer Satan, Death, and Hell, and haue possession of that new Heauen and new earth, wherein dwelleth righteousness.

2 Tim. 4. 8.  
Reuel. 22. 5.  
Mar. 25. 34.  
Rom. 16. 20.  
1 Pet. 1. 4.  
2 Pet. 3. 13.

Q. Shall all Gods Elect haue the same degree of glory in Heauen?

A. No: though every one of Gods chosen shall receiue the full measure of glory, whereof they shall be capable, yet one shall haue a greater degree of glory then another.

Dan. 12. 3.  
1 Cor. 15. 41.  
42.

Q. How shall a greater degree of glory bee giuen in Heauen, to one of

**6. Principle. Of the blessednesse of the Elect, &c.**

Gods Ele& then to another?

**A.** According to the greater measure  
Mar. 19. 28. of graces giuen, and the more faithfull  
29. employment of those graces, eyther in  
2 Cor. 9. 6. doing good, or in suffering for the truth  
& cap. 4. 17. of Christ, in the time of this life,  
Reu. 7. 14. 15

**Q.** vvhat shall bee the fruits of both  
the parts of blessednesse, namely, of the  
eternall life and perfect glory?

**A.** The fruit shall be twofold.

**Q.** vvhat is the first?

**A.** Fulnesse of vnspeakable and ener-  
lasting ioy.  
Psal. 16. 11.  
and 36. 8.  
Joh 16. 20. 22

**Q.** vvhat is the second?

**A.** The perfect and perpetuall seruice  
of God.  
Reu. 7. 15.

**Q.** vvherein shall that perfect and per-  
petuall seruice of God consist?

**A.** In a continuall acknowledging of  
Gods vnspeakeable mercy towards them  
in Christ, and in a continuall lauding and  
praying of his great and holy name.

**Q.** After what manner shall Gods  
elect serue and worship God in heauen?

**A.** By God himselfe immediately,  
Reu. 22. 3. needing neither Temple, Ceremony,  
Sacrament, nor any outward thing.

## Of the miserie of the Reprobate in hell.

Q. **W**Hat shal be the state of the  
Reprobate in hell?

A. They shall haue vnspeakable, vn-  
conceiuable, and euerlasting misery in  
the fire of hell. Mat. 23. 41.  
46.

For as neither eye hath seene, eare hath  
heard, heart hath conceived, or tongue is  
able to expresse the ioyes of the Elect in  
heaven:

So certainly, neither eye hath seene,  
eare hath heard, or tongue is able to ex-  
presse the miserie of the damned in hell  
fire.

Q. How doth the Scripture set forth  
that misery to vs?

A. By things terrible and fearefull  
and to bee abhorred, as by shame and e-  
uerlasting contempt, by the woyme that  
neuer dieth, by the lake burning with fire  
and brimstone, by fire that neuer goes  
out, by vtter darknesse, by weeping and  
wailing Dan. 12. 3.  
Mar. 9. 43. 44.  
Math. 25. 41.  
Reue. 19. 20.  
& cap. 20. 15  
Mat. 8. 12. &  
Mat. 13. 42.

waiting and gnashing of teeth, and the like.

Q. How are we to conceiue of that misery of the Reprobate in hell?

A. Thus: that it shall bee a most miserable and a most wretched estate, where<sup>Math. 7. 23.</sup>  
<sup>Luk. 13. 27.</sup> in the Reprobate being for ever severed<sup>28</sup>  
<sup>Math. 25. 41.</sup> from the comfortable presence of God,  
<sup>2 Thess. 1. 9.</sup> and glorious fellowship of Christ and his Saints, and hauing eternall fellowship with the Diuell and his Angels, shall feele the whole wrath of God vpon them.

Q. What be the parts of that miserie of the Reprobate in hell?

A. These two (namely) eternall death and euerlasting shame.

Q. How are wee to conceiue of that death eternall?

A. Thus: that it shall bee such a separation of the Reprobate from God, as<sup>Reu. 2. 17.</sup>  
<sup>Reu. 21. 8.</sup> that their misery shall bee as a continuall  
<sup>2 Thess. 1. 9.</sup> death: wherein they shall bee alwaies dying, and neuer dead, and this is called the second death and eternall perdition.

Q. vvhhat shall be the condition of that death eternall?

A. The condition of it shall bee twofold,

Q. vvhhat



**Q.** what is the first condition of it?

**A.** This: It shall be void of all good things, and of all manner of comfort, and this is shadowed out by utter darknesse, and by blacknesse of darknesse.

Math. 22. 13.  
2 Pet. 2. 17.  
Iud. ver. 12.

**Q.** what is the second condition of it?

**A.** This: It shall haue a perpetuall fulnesse of all euils, and all manner of miseries, without the least meanes of ease or remedy.

Jsa. 30. 33.  
Math. 23. 42.  
Luk. 16. 23.  
34. &c.

**Q.** How are wee to conceiue of that euerlasting shame in hell?

**A.** Thus: It shall bee a wonderfull unspeakeable vilenesse of the Reprobate, whereby they shall bee euen as the Diuell himselfe, aboue measure, odious and abominable, and in their soules and bodies in a more base and vile condition then any mans heart can conceine; they shall be as dogges.

Jsa. 66. 24.  
Dan. 12. 2.  
Rcuc. 22. 15.

**Q.** Shall all the Reprobate haue the same degree of wretchednesse and misery in hell?

**A.** No: although every one of them, shall haue the full measure of miserie, whereof they shall be capable, yet one shall haue a greater degree of misery then another.

Mat. 10. 15:  
& 11. 22. 24.

**Q.** How

**6 Principle. Of the misery of the Reprobate in hell.**

**Q** How shall some of the Reprobate haue a greater degree of miserie then others in hell?

Luk. 12. 47.

48.  
Mat. 23. 14.

**A.** According to the greater merit of their sinnes, either in respect of the number or quality of them.

**Q.** vvhat shall bee the fruit of both the parts of that miserie of the Reprobate in hell, namely, of eternall death and euerlasting shame?

**A.** The fruit shall be two-fold.

**Q.** vvhat is the first?

Math. 15. 46.

Luk. 16. 23.

24.  
Rom. 8. 9.

**A.** Fulnesse of unspeakable and euerlasting tozment both of their soules and bodies: Iud. vers. 6. Reu. 20. 10.

**Q.** vvhat is the second?

Mar. 18. 30.

Math. 13. 42.

Luk. 13. 28.

Luk. 16. 23.

24. 26.

**A.** A continuall and a most horrible and desperate weeping, howling and crying out in consideration of the happinesse of the Saints of God in heauen, which they shall see and enuie; and in respect of their owne endlesse misery and tozment, out of which they shall haue no hope to escape.

*And thus in part wee haue heard what shall be the state of Gods Elect in heauen, and of the Reprobate in hell.*

**Q.** vvhat

*Of Election and Reprobation.* 6. Principle.

**Q.** vvhhat is the principall end of the blessednesse of the Saints of God in heauen, and of the misery of the Reprobate in hell?

**A.** The glozy of God, who in his eternall purpose and decree, hath foze-ordained all things to his owne glozy. Prou. 16. 4.  
Rom. 11. 36.

**Q.** How are we to conceiue of Gods eternall decree touching men & Angels?

**A.** Thus: that it is his free appointing and foze-ordaining them, for a certaine and euermlasting estate, for his owne glozy. Rom. 9. 22. 23  
1 Thess. 5. 9.

**Q.** vvhhat bee the parts of that decree of God touching men and Angels?

**A.** Two: Election and Reprobation.

**Q.** What is Election?

**A.** It is the Lords free ordaining of some both men and Angels to euermlasting blessednesse, for the declaration and glozy of his goodnesse. 1 Tim. 5. 21.  
Eph. 1. 5. 6.

**Q.** vvhhat is Reprobation?

**A.** It is the Lords free ordaining of some, both men and Angels to eternall shame and dishonour, for the manifestation and glozy of his iustice. Rom. 9. 22.  
2 Tim. 2. 20.

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